

Special Issue

RADICAL ENVIRONMENTALISM

Twelve Pages

INSIDE: Earth First! & the IWW ★ Workers & Wilderness ★ Monkeywrenching
★ Interview with Roger Featherstone ★ Poetry, Cartoons, Silent Agitators! ★

★ EDUCATION

★ ORGANIZATION

★ EMANCIPATION

INDUSTRIAL WORKER

Industrial Workers of the World

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WORKERS' DIRECT ACTION SAVES RAINFOREST

Labor Environmentalism in the Philippines

Hunger is more common than a full stomach in the Philippines and environmental abuse has been a key factor in creating this tragedy. Labor unions there are strategizing accordingly.

In this nation of islands that once supported a rich, but always fragile, natural environment, 7 out of 10 people live in poverty today.

Visitors to the Philippines note three forms of hunger or destitution. In the first, people do not always know where their next meal is coming from, but they usually get it; their food consists principally of rice with occasional fish or vegetables. In the second instance, meals consist only of rice. In the third, there is either no food or what is called "starvation food" (principally coconut and wild roots, either of which, if used as a staple, will cause diarrhea).

Ironically, these problems plague the farmers of the Philippines.

Farmers belonging to the labor union associated with the KMU, or May First Movement, told this reporter they have seen the usual three rice crops a year diminished in many places to one crop. They blame both the intense marketing of fertilizers and pesticides used to grow "miracle rice" and the incessant logging operations for this environmental disaster.

"Farmers believed the chemical companies who came in 1973 and sold us 'miracle rice,'" said the union representative. "What they didn't tell us was the chemicals would kill off the 'friendly' insects, worms, frogs and fish in the rice paddies so that eventually we could grow only miracle rice. Now we are forced to buy their chemicals and grow their miracle rice seed."

The union has enlisted the help of concerned scientists who are conducting research to learn how to reverse the destruction

and restore the land. They have just begun their studies.

"Until we can become self-sufficient farmers again, we will have to continue to support ourselves with work in factories and in the Middle East," said the union representative. Many farmers have emigrated to Saudi Arabia and other Arab countries to hire out as workers.

Chemical destruction is not the only threat to farmers. They depend on irrigation provided by the constant and even supply of water that flows from the tropical rainforests.

In 1946, rainforests covered 42 million acres of the country but excessive logging of valuable hardwood has wiped out all but 7 million acres. If the logging continues at the present rate, there will be no rainforest by the year 2000.

Destruction of a tropical rainforest is infinitely more devastating than the loss of a forest in a temperate climate. North American forests, for example, produce deep topsoil that can, in time, replenish destroyed trees. Philippine rainforests grow in shallow soil. Once destroyed, the rainforest is gone forever and with it, the thin tissue of soil that supported it, together with the rain and the irrigation cycle it created.

One such place where the rainforest has been devastated is the valley and peninsula around Midsilip, on the southernmost island of Mindinao. Rice farmers there grew alarmed at repeated crop wash-outs from flash flooding and landslides. They realized their crop failures would only increase unless they could

(continued on page 8)

WORLD LABOR DAY 1988



Hal Rammel

WOBBLES ON TRIAL!

Recently, when Chicago Headquarters received a letter from Montgomery, Alabama, we were completely taken by surprise upon noticing the stamped postmark inscription, which read as follows:

Support Law Day/May 1st/Freedom Under The Law.

Of course, the IWW has always maintained a special—albeit adversarial—relationship with the blue-suited curators of capitalist coercion, and any description of this relationship would fill several volumes.

Let us then take note of just a few of the most recent examples of the special kinship that has historically existed between the IWW and the forces of law 'n order, and pause to salute all of our fellow workers who, year around, work to maintain the true spirit of May the Wobbly way!

★ Dorice McDaniels, arrested and facing federal indictment for trespassing in Los Angeles during the course of a demonstration in protest against U.S. troops in Honduras.

★ Jackie Prasher of Toronto's Blackbird Design, arrested during the course of direct action in protest over the use of animals in pharmaceutical experimentation.

★ Joel Lewis, Mike Mehaffey, and Dennis Soper, arrested and banned from the campus of the University of Colorado for their involvement in anti-apartheid activities.

"The day will come when our silence will be more powerful than the voices you are throttling today."

Toxic Tales Laid to Waste:

RADIATION AND RHETORIC

The bizarre and tragic series of events which led to the cesium-137 contamination of 250 persons in Goiania, Brazil this winter aptly serves to illustrate the obstacles faced by workers and environmentalists engaged in the struggle to preserve an inhabitable planet against the rape and molestation it suffers at the hands of legislative paymasters and corporate hucksters. The story also illustrates how "enforced ignorance" and official rhetorical camouflage can undermine attempts to formulate effective empowerment strategies for workers' health and safety in an era of proliferating corporate negligence and exploitation.

It began last September when three unemployed youths—Wagner Mota, Roberto dos Santos Alves and Kardek Sebastian—walked into a deserted radiotherapy clinic that had been scheduled for demolition, and walked out with a cancer radiation machine which had been abandoned and left unguarded inside the clinic. After several unsuccessful attempts to dismantle it at the home of Wagner Mota, they took the machine to a scrap-dealer named Devair Fierreira. Fierreira expressed an interest in purchasing the machine, anticipating that he could make a big profit by selling pieces of the lead which formed an encasement mounted on the head of the

machine. He took the machine into his shop, and broke it open with a sledgehammer, thereby releasing its contents: cesium-137 in granular form, a glowing, blue-colored substance which is said to be enchanting to the eye, and highly radioactive. Fierreira invited all his friends and family over to come see and admire the remarkable glowing substance. Of these, several took with them small samples of the material to share with their families and friends. Fierreira and his cousin commenced laying out plans to sell the substance in pellet form as ring settings. Fierreira's daughter rubbed the powder all over her body, pretending to be a star in the carnival.

It was not until a couple of weeks later, after irradiated victims from all over the community had begun entering hospitals and clinics, that Fierreira and his wife were able to convince a public health technician that their blistered skin, diarrhea and vomiting must have something to do with the lead cylinder that they had opened at their home, and now had deposited on the technician's desk. The technician contacted a geologist who had a scintillation counter, and shortly thereafter the National Commission for Nuclear Energy (CNEN) was contacted.

Helicopters equipped with gamma radiation detectors swarmed over the city to locate the

IN BRAZIL

heaviest concentrations of the radioactivity. Panic spread as people watched the helicopters overhead and heard rumors about the "radiation in the air." Millions nervously watched themselves for symptoms such as headaches and nausea. The CNEN sent a team of 25 young specialists from Rio de Janeiro to wash down contaminated victims, but sent them without protective clothing, logistical data or material support of any kind. After their work was finished they were to return to Rio and submit reports which were highly critical of the CNEN's complete unpreparedness for even a

(continued on page 8)

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15

EDITORIALS

MAY DAY, RED AND BLACK
— AND GREEN

Nothing symbolizes the radiant hopes and dreams of the revolutionary workingclass movement of the last century more than the fact that it chose the first of May — the ancient pagan festival of Spring — as the central day on its calendar. Workers' May Day—World Labor Day—united the celebratory joy of traditional frolics of lads and maids a'Maying to the stern resolve of a rising class of toilers to do away with the injustice of capitalism and build a truly free society.

The old pagan festival, the green May Day, was by no means viewed by the founders of World Labor Day as the ghost of May Days past, but rather as a prefiguration of the worldwide peace and happiness that would come with the abolition of wage-slavery. This was signaled as early as 1891 by America's foremost utopian thinker, Edward Bellamy, when he declared labor's May Day to be "the most significant and important anniversary of the year. The sentiment of the other anniversaries is retrospective and concerns the past; the significance of labor's May Day is prospective and portends the future." May Day as the bright dawn of a new day is the theme of countless lusty labor songs and exuberant workingclass cartoons.

It is one of the weird ironies of history that World Labor Day is celebrated today in virtually every country of the world except in the land of its birth, right here in the USA. Of course, there is no denying that May Day has changed over time, and in certain countries has long been little more than an occasion for the public display of state and military power. May Day in Moscow today serves to remind us not of the workers' desire for freedom and a good life but rather of the obvious fact that our fellow workers in the so-called soviet bloc are victims, just as we are, of the authoritarian system of wage-slavery.

In this country, however, in a modest "underground" kind of way, World Labor Day seems to be returning to its roots. Recent years have witnessed an impressive revival of May Day's green traditions, while dissident workers all across this land have discovered the historic origins of the holiday in the Haymarket Tragedy of 1886-87 and its aftermath.

The green May Day is itself more militant, more radical, more consciously in opposition to things as they are than its far more innocent antecedents — a consequence, no doubt, of the precarious condition of all things green, and indeed of all life, on our endangered planet.

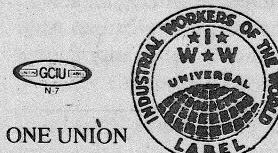
This coming together again of the red and black and green traditions of May Day is a promising sign, hinting at the possibility of a more general radical renewal beyond the narrow boundaries of stifling ideologies and sects. A festival of singing and dancing, poetry and solidarity, May Day should offer a chance for all the dispossessed to reclaim their rights, to assert their desire and will to change life, to heal the Earth, to build a new society in the shell of the old.

On May Day and everyday, always keep in mind the watchword of the great Wobbly prophet T-Bone Slim: "Wherever you find injustice, the proper form of politeness is attack."

FR

* EDUCATION * ORGANIZATION * EMANCIPATION

INDUSTRIAL WORKER



ONE UNION ONE ENEMY

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THE IWW TODAY:
A CALL TO ACTION

The bosses' press and TV have made a lot of noise about U.S. government statistics showing a sharp decline in the membership of AFL-CIO unions. This bald propaganda is supposed to make us believe that, no matter how bad things are, workers just aren't interested in unions any more.

Now the organizations that make up the AFL-CIO are characterized by high initiation fees and dues, unwieldy bureaucracy, undemocratic structures, pro-military and anti-environmental policies, as well as overall cowardice, lack of imagination and bellycrawling approval of capitalist slavery. They don't look like real unions to us, and they certainly don't act like real unions. If workers are turning their backs on these flabby, corrupt and senile outfits, couldn't it mean that they are looking for something better, more responsive to their needs, more radical?

Flagrantly contradicting the trend noted by the U.S. Labor Department, the IWW is growing today at a faster rate than it has grown in many years. New branches and job-shops are springing up all over the place, and existing branches are enjoying a real surge in membership and action. *Industrial Worker* circulation has more than doubled in the last two months, and is up another 50% this month.

Let's keep it up, fellow workers! And let's keep raising the ante. We need more footloose rebels roaming the continent spreading the Wobbly word among working people everywhere. We need more organizers on jobs; more soapboxers on streetcorners; more folks to get this newspaper into the hands of more and more workers. We need to get across the IWW message of do-it-yourself direct-action unionism to ever-increasing numbers of wage-earners—not only those who now have jobs, but also to workers who are unemployed, homeless, in the army, in school or in prison.

What are you doing this summer? Or next fall? Or right now?

To keep growing, the Union also needs more money. If you can't help us give the capitalist system a good kick in the teeth on the job or in the streets, you should at least kick in a few bucks to help keep up the good work. Send in a contribution now!

The IWW today is on the move! If we all stand together and keep pushing, we can work wonders!

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IWW ON TV!
Prisoner Workers'
Organizing Drive Escalates

One of the IWW's most daring and innovative efforts these days, the Prisoners' Organizing Project continues to provoke ever-widening interest and controversy as more and more wage-earning inmates take up the struggle. Not too surprisingly, the campaign has brought forth screams of horror from prison bosses and the sanctimonious sleaze-mongers of the plutocratic press as well as from "respectable" (i.e., cowardly) labor-fakers.

The project started rather quietly a couple of years ago, made slow but steady progress and then really took off last fall when 400 working inmates at the Southern Ohio Correctional Facility in Lucasville petitioned that the IWW represent them in collective bargaining with their employer. Ohio's Prison Industries is a multimillion-dollar operation, but its enslaved workforce earns only 17 cents an hour in the unhealthiest conditions imaginable.

The Ohio struggle was covered in the New York Times and dozens of other papers as well as on radio, and the IWW organizing drive spread to prisons all over the country.

On Friday evening, April 8, the Wobblies' prison project was featured in a four-minute sequence on prime-time national CBS-TV news. The presentation was about as fair as can be expected from the mass media. IWW General Secretary-Treasurer Paul Poulos clearly explained the Union's revolutionary position, and Lucasville inmates interviewed by CBS reporters were unanimous in their enthusiastic support of the Union. IWW songs and newsreel footage of historic IWW strikes placed the current drive in perspective.

But what's important is that the IWW message to the wage-slaves went out to millions! Since April 8, IWW headquarters in Chicago has been deluged with requests for literature and membership applications from across the land.

This is an exciting and important development, fellow workers, and now we all have to follow through on it. Now is the time for all good Wobblies to double their efforts! Agitate! Organize!

Forward ever—for the One Big Union!

ADIOS TECOPITA

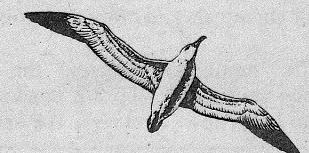
(News item: The Tecopa pupfish was removed from the U.S. government's list of endangered species because it has become extinct. The one-and-a-half inch fish is the first species ever removed from the list for that reason. Interior department officials said they took the action after their search of 40 waterways around Tecopa, California failed to turn up any of the fish in 1982.)

There are no more pupfish in the waterways
Around Tecopa,
The town they were named after;
That is what they tell us,
Those officials who keep track of
Things like that; what sadness,
A whole race of creatures has disappeared
Never to come back again!
It is said that the big fish always eat
The little fish, and that seems to be
The morality of today's world
Only the big fish who did in the Tecopa
Pupfish do not have scales, gills or fins
Nor do they live under water.
It gives me a sadness
That a whole race of
Creatures has disappeared -never to come back.
The buffalo, they had meat and hides
And were in the invader's way,
That is why they no longer darken the Plains,
But these little pupfish,

What meat did they have?

What hides did they offer?

And whose way were they in?
I have never seen these fish That were only
An inch and a half long nor have I ever
Had a frying pan that was only two inches wide
So I would never have bothered them.
Anyway a whole race of creatures has disappeared
Never to come back again.
I used to swim in small rivers and lakes
And at the same time drink of the water.
I no longer drink the water
While I swim,
And at many waters it is not
Even safe to swim;
One river
Even caught fire
While flowing through a city.
I used to see flocks of antelope
From the bus window.
Now I must go to a zoo
To get close to an antelope
It's the same with the buffalo.
I enjoy the Sun
When rising in the morning...East
And when setting in the evening...West
Because these are the times when
I can look at him straight
In the face without hurting my eyes.
But now there are places where I can do
The same at high noon;
It gives me a sadness
That a whole race of
Creatures has disappeared
Never to come back again...



Did you know about the Tecopa fish
As you raced down
The highways throwing beer cans
Out of your windows?
When you turn up your
Air-conditioners, hair dryers,
And electric tooth brushes
Or when your thermostats are up high
So you can walk around in shorts
While looking at the snowdrifts outside,
Or when you are making
Tracks with your snowmobiles?
Do you even care
That from the face of this earth
A whole race of creatures has disappeared
Never to come back again?
It gives me a sadness.

Carlos Cortez



WORKERS AND WILDERNESS

There is no other guiding light than that which is to be found in nature.

—LAUTREAMONT

Bourgeois ideology inherited from its Judeo-Christian forerunners a deep hatred of wilderness and, by extension, hatred and fear of all wild beings and things. Everyone knows that capitalism entered the world dripping with blood and gore, and that its few hundred years of domination have been the bloodiest and goriest in all human history. Its champions, however, have always liked to present themselves as an eminently *civilizing* force, bringing Law'n'Order and Industry not only to societies variously described as savage, primitive, backward and underdeveloped, but also to remote regions previously held to be uninhabitable by humankind.

For those who are addicted to it, civilization is regarded as a universally good thing, a blessed condition of peace, prosperity and social harmony (it is generally conceded, however, that the reality falls somewhat short of this ideal). Above all, capitalist civilization has viewed itself as the deadly enemy of wilderness, which is portrayed as an essentially evil condition of absolute violence: the total war of all against each and each against all. As it happens, the exact opposite is closer to the truth, but civilization is founded on lies and more lies, and especially Big Lies.

The drama of bloody repression disguised as Progress is the history of the New World. The Puritans, whose devotion to Capital equaled if not exceeded their devotion to Christ (for most of them there was probably very little difference between the two), saw their "errand in the wilderness" as a mandate to civilize a continent that was, in their eyes, uninhabited—or, at best, inhabited only by unimportant, dispensable heathen, if not by outright minions of Satan. Massacre and genocide were the methods by which these typically Christian capitalists introduced the amenities of civilized life to the original human inhabitants of North and South America.

The non-human inhabitants fared no better over the years. The last passenger pigeon, whose immense flocks numbering billions once darkened the skies for days at a time, died in a zoo in 1914. The bison herds had been decimated long before that. No more does the piercing cry of the ivory-billed woodpecker ring through the boundless forests, for the forests have been so cut to pieces that ivory-bills can no longer live in them. A hundred and fifty years ago the great midwestern prairies were majestic oceans of wild grasses and flowers stretching as far as the eye could see. Where are they now? Gone, one and all: annihilated by the juggernaut of Progress and Profits.

It was a hell of a price to pay for indoor plumbing, plastic slipcovers and a medicine-cabinet full of Valium.

BLOCKS AND SCISSORBILLS

As the latest expression of the ancient affliction of patriarchy, the authoritarian and exploitative structures of capitalist civilization exacerbate and synthesize all earlier forms of social control, while uncontrolled and seemingly uncontrollable technological development constantly creates new ones undreamed of in the relatively tranquil times of Genghis Khan or Attila the Hun.

Underlying the workers' day-to-day struggle against Capital in our time is a complex of social, sexual and psychological repression evolved over many thousands of years of domination and domestication. The worker who will not join a union; the worker who scabs; the Mr. Block who loves the boss and hates radicals; the scissorbill who loves the flag and hates foreigners; the wage-slave who channels his discontent against his fellow wage-slaves rather than against the system that creates the discontent: This is a worker who is, more than anything else, *repressed*. So submissive is he to his own slavery that he has no consciousness of it. He is the worker exactly as the boss wants him to be: oblivious to his own real interests, opposed to his own happiness, hostile to those he should befriend; afraid of his class, afraid of himself, above all afraid of *freedom and real life*. Such workers, and they are hardly an inconsiderable portion of the working class, appear to be thoroughly domesticated—human sheep fighting their way to the slaughter.

The question is: What are we going to do about it?

To help us find the answer, we should first ask ourselves: How did this domestication occur, historically? To what extent is it irreversible? And finally, are there any new developments that might alter the existing balance of forces in the direction of freedom?

LOOKING BACKWARD

The origins of human domestication are buried deep in the quagmires of prehistory, but appear to be traceable to the beginnings of agriculture, with stages of its consolidation marked by the development of the family, private property, religion, the State and other institutions of social control.

Ancient as it is, however, the process of domestication is never really complete; it must be taken up anew with each generation and indeed with every individual. Children get called "savages," "wild Indians" and "animals" because they have not yet sunk to the level of adult domestication. Women, racial and ethnic minorities and above all working people are also subject to such revealing epithets from the self-appointed watchdogs of what Wobbly philosopher T-Bone Slim called "civilsanity."

Church, school, law, the police and military: All these fetters exist to uphold the existing inequality—to safeguard the privileges of an exploiting minority while seeing to it that the enslaved majority adjusts to their slavery. Of course, implicitly or explicitly, the "adjustment" takes place at gunpoint: All slavery is maintained by coercion.

Ideologically, however, such adjustment is always insecure, at best. The producing class, the workers—and especially the most exploited,

in the revolt—further proof that their domestication consists primarily of ideological veneer, that it is not at all "instinctive," and that revolutionary activity is an excellent cure. Truly it has been said that workers learn more in a week of revolution than in a decade of ordinary life.

ARE WORKERS REVOLUTIONARY?

Obituaries for the revolutionary potentiality of the American working class are as plentiful these days as politicians' promises, and the substance of them all is the same old hot air. Most laws exist to protect private property—not your handful of personal belongings or mine, and not even the property of the corner grocer's, but rather the big profit-producing property of bloodthirsty, land-grabbing corporations. And just who, one might ask, is all this property being protected against?

If the working class is not still a revolutionary class, retaining not only its material interest in overturning the existing state of affairs but also the ability, as a class, to do so—then what could

notions of freedom, equality and solidarity—have continued to find their way to the hearts and minds of millions, including millions of young working men and women.

The American workers' longstanding boycott of elections (the percentage of working people who vote has declined with each election for over forty years) suggests that, as the new radicalism gains ground, *direct action* will be its preferred way of doing things. Don't forget that the most effective direct-action tactics—sitdowns, sit-ins, slowdowns, blockades, seizures of buildings, etc.—were developed by workers in the factories, fields, mines and mills.

But the truly new and decisive factor in the coming labor revolt returns us to our point of departure and is, in fact, the oldest thing in the world: *wilderness*. Steadily over the past couple of decades a new consciousness of wilderness, of the *urgency* of wilderness, has inspired millions and become a real force for social transformation. The fusion of this new, radical consciousness with the emerging rebellion of workers at the point of production should mark the grandest epoch in the history of labor, and the real beginning of the cooperative commonwealth at last.

This process will play havoc with many existing habits and prejudices, and will bring forth changes infinitely more far-reaching than, for example, the turn from craft unionism to industrial unionism. But it should also promote the definitive resolution of old, paralyzing contradictions—between "ultimate goal," for example, and "immediate demands."

As long as the working class participates in the bourgeois exploitation of the natural world, its own consciousness must remain fragmented and at war with itself. As working men and women increasingly come to experience wilderness and to identify themselves with it, they will be much better able not only to defend themselves, but also to actualize their deepest aspirations, for their actions will be in harmony with their real interests and the interests of the Earth. In this sense, revolutionary activity and direct wilderness experience go hand in hand, and together are the perfect antidote for all the poisons of domestication.

This much is certain: Working-class emancipation—the lever of all human emancipation—is no longer thinkable without the emancipation of Nature. Environmental/ecological demands are no longer secondary but central to workers' struggle in our time.

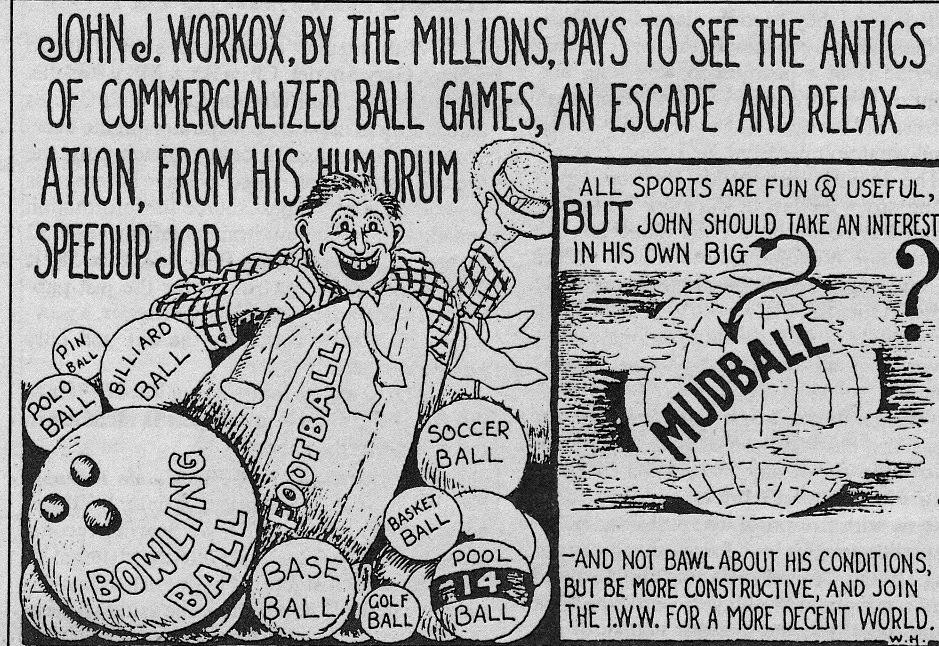
As wilderness is the indispensable key to an ecologically balanced planet, wilderness restoration must become a major demand of the working-class movement.

The struggle for wilderness is also a struggle against Capital, and the renewal of wilderness contributes to the struggle for the abolition of wage-slavery.

Workers still have nothing to lose but their chains. Without wilderness, we would have no world to win.

Workers of the world, be wild!

Franklin Rosemont



William Henkelman (*Industrial Worker*, 1947)

lowest paid workers—are never as contaminated by the agencies of accommodation as the bosses and bureaucrats would like them to be. Of all sectors of society the working class is notoriously the least afflicted with official miseducation or religious or political illusions. Workers may have a lot to learn, but they have much less to *unlearn* than most, and in matters of radical social change, that's a real advantage.

Moreover, the workers' obvious exploitation by the capitalists, who return to them in wages only a minute fraction of the wealth that they produce, naturally places them in opposition to the dominant, parasitical class that produces nothing but waste and devastation.

Historically, the working class was born wild, and everything it has accomplished for its own good and for the good of the Earth has been thanks to the fact that, at various times, it has renewed this wildness. Working-class history is the history of riots, tumults, strikes, street-fights, insurrections and revolutions that consciously or unconsciously presage a sweeping worldwide social transformation that would eliminate exploitation, establish new social relations based on mutual aid and production for use instead of profit, and therefore make life livable for all.

All the great moments in the still-unfolding saga of the struggle for working-class emancipation—from the glorious machine-smashing Luddites in the early days of the "Industrial Revolution," through the Paris Commune of 1871, the rise of the Haymarket Anarchists in 1880s Chicago, the countless battles of the IWW, the Mexican Revolution of 1910, the Russian Revolution of 1917, the sitdown-strike wave all over the U.S. in the 1930s, the Spanish Revolution of 1936, the 1956 Hungarian Revolution against the state-capitalist bureaucracy, the Detroit Insurrection of 1967 and the May '68 General Strike in France, up to the titanic class wars of our own time, from Gdansk to Johannesburg, from West Virginia to Grenada, from Lordstown to Managua—reflect this fundamental global aspiration for a cooperative, free society, without competition, profiteering, war, discrimination, bureaucracy, pollution and all the other vile by-products of declining capitalism's industrial depravity.

These outbreaks of revolt are not the work of the timid or docile. And it is not without significance that the most characteristic expressions of rank-and-file workers' insurgency in the U.S. in recent years have been the unofficial and illegal strikes known as *wildcats*.

What becomes of the Blocks and scissorbills in these rebellious manifestations? The evidence suggests that only an insignificant minority of them actually go to the side of counter-revolution. Some will remain more or less passive throughout the turmoil, but many more will experience a real change in themselves and will take an active part

possibly be the purpose of the U.S. Labor Department, the National Labor Relations Board, all those multimillion-dollar union-busting consulting firms, "red squads," and "Right-to-Work" [for Less] outfits? Why would all those senators and congresspersons keep so busy devising still more laws to make it still more difficult for working people to exercise their democratic rights on the job and the picketline? And why would hoodlums such as the KKK and neo-nazis spend so much of their time and energies on anti-labor terrorism?

The real purpose of these repressive agencies is as obvious as the President's lies: They are there to keep working men and women deceived, divided and domesticated.

Since the enactment of the Taft-Hartley "slave labor law" in 1947 the corporations and their obedient governmental agencies have had the upper hand in American class struggles. Of course there have been mighty upheavals all along, but with a few notable exceptions—some major coal strikes, the 1970 postal workers' strike and PATCO, for example—most of these tended to be local or regional, and unable to turn the tide.

The high point of post-World-War-II radical labor resurgence came between 1968 and 1970, when increasing numbers of rank-and-file workers, inspired by civil rights, antiwar, student, women's and environmental agitation, began not only to support these other struggles but also to add New Left demands to their own demands for change in the workplace. The specter of widespread labor revolt linked to other protest movements of the dispossessed terrified the powers-that-be, and unfortunately neither labor's rank and file nor the New Left were sufficiently prepared, organizationally or otherwise, to withstand the repression that followed. The severest government crackdown on dissidents since the notorious Palmer Raids of 1919 left this promising new movement a shambles.

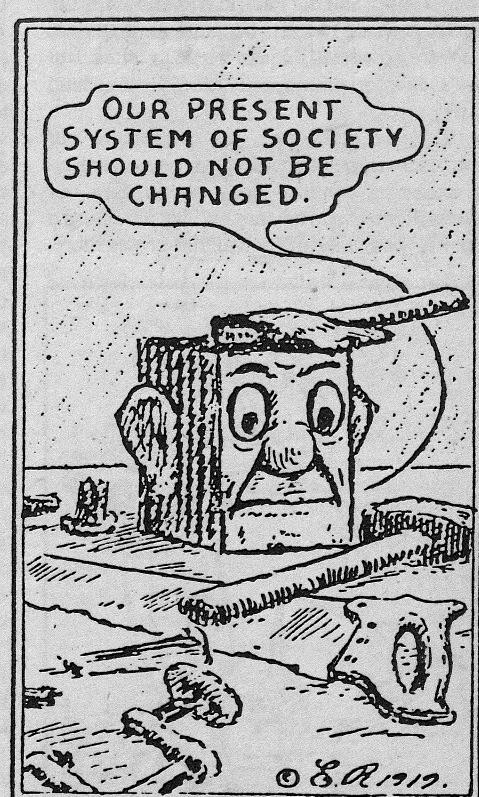
THE CALL OF THE WILD

Many new signs on the horizon today point to the possibility of a vastly larger and more enduring resurgence of radical labor that could dramatically transform the perspectives for revolutionary social change in the near future.

For one thing, the official "abor" movement—the corrupt bureaucratic sham that someone once called the AFL-CIA—is at the lowest ebb of its 102-year history. Never has it been so weak, so morally and intellectually bankrupt, and so despised by its own members. Future P-9-type breakaways are inevitable, and sooner or later some of the breakaways will join together and think about building a new labor movement worthy of the name.

Moreover, the radical movements of the 1960s may have been crushed by the State, but their ideas—most of them new expressions of age-old

MR. BLOCK SAYS:



A page from
Mr. Block and the Profiteers
(Chicago, 1919)

Left Side



Ho Matakwias'n!

That is what the original Western Hemisphere people said for thousands of years and still say when entering the Sweat Lodge. The Sweat Lodge is a depression in the Earth covered over by a low roof of branches, bark, and soil. An abbreviated version of today's Yuppie Sauna which most yuppies would avoid with a ten foot pole. The Sweat Lodge is a sacrament, a purification, at which the above phrase is intoned upon entering. Ho Matakwias'n! means All my relation! or We are all related!

A beautiful sentiment for observing May Day but lest the reader mistakenly assume that only our two-legged homo sapien relations are being referred to in the Sweat Lodge, Ho Matakwias'n! is being addressed to all living things. Those who walk on four legs as well as two, those who fly in the air, those who swim in the waters as well as those who are rooted to the Earth.

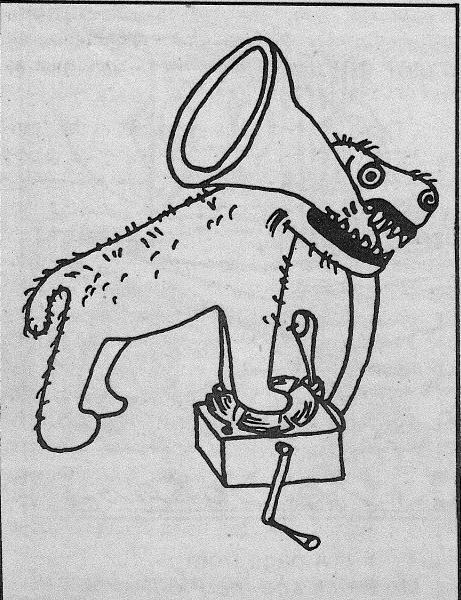
Relationship among us two-leggeds is easily established. If each of us has two parents, four grandparents, eight great-grandparents, if we double each generation, by the time we get back to the era of the Crusades, if everything was doubled properly, we find that there weren't that many humans on Earth, either then or now. So we are left with the obvious conclusion that a lot of incest and cross-breeding has been going on during all these generations and we can say that the intonation "All men are Brothers" is more than just an idealistic platitude.

Even the most physically imposing among us have started existence from one solitary cell and save for the assistance of a very strong microscope, there is hardly any way of distinguishing the cell of an elephant or a homo sapien from the cell of a cockroach or a seaweed.

In more ways than that are we related to all living things. We know that the only way organic material survives is by feeding off of other organic material. In our modern plastic civilization we have done miracles with synthetics—even some of our food is being synthetically augmented—but there ain't any damn way that organic material in itself can be synthesized.

Fast food corporations are ripping up what is left of our rainforests, so that the McDunghills around the world can enjoy quickie burgers, and when these erstwhile rainforests become deserts in a few years, there will perhaps (?) another rainforest to despoil. Offshore oil drilling is polluting a lot of ocean and destroying much sea life. Seafood, which for countless generations has been a staple of the poorer classes has now become the domain of the posh eaters. The fresh water of the West is being used to pump slurry through the pipelines of the coal and uranium monopolies and reducing the delicate water table. In the last century the area between the Mississippi and the Pacific was known as the Great American Desert, because at that time there were no wheatfields or cattle ranches. But today's developers are truly turning that land into a desert.

Today's developers are perverting our countrysides into suburban sprawls and gargantuan shopping centers. They are turning our waterways into open sewers and we are warned not to eat the fish or other life that grows there.



The factory farms grow their livestock in cubicles barely large enough to hold the animal, who is fed on chemical additives, and—despite all the food-and-drug laws—close to a million people in this country will be afflicted with salmonella from the antibiotics fed to these farm animals housed in concentration-camp conditions. These animals do not have space in which to exercise and they become disease-transmitters to their human consumers. As for chickens, your scribe is in a position to wax long and eloquent on the difference between farm-fresh eggs (fresh off the nests of free-roaming chickens) and what you get from the supermarket.

The logging companies are bent upon chopping down the last of the marketable timber. They have developed a defoliant that can kill off the non-marketable timber and kills off other forms of life as well. The logging industry, like other industries, finds ways to get by on less working stiffs and tells the laid-off loggers that the environmentalists are at fault for their unemployment.

With all the rock and sand and clay our Mother Earth has endowed us with, there is no need to chop down any more trees to build housing when concrete, brick and stone could provide us with fire-proof dwellings and make the insurance gougers look for another means of making a living. Timber stiffs could be retrained into stone-masons or bricklayers, and there must be some social use the dubious talents of the insurance salesmen could be put to.

If one listens to our captains of industry, the environmentalists are the enemies of human progress. Such may be true but the human progress they are enemies of is the progress of only a few humans—those who now own and control the machinery of production, those who can demand a higher price on things as they come closer to extinction.

Indeed, we are related to all living things and the force of life around us. For untold millennia, our species has survived because we have learned to live in harmony with all life and the living forces of Nature. The identity of our relationship with all life is more than just poetic fantasy. It is the key to our survival.

Our so-called superior knowledge as Human Beings has enabled us to use our basic animal instincts to socialize into complex societies and to have a clearer understanding of the forces of Nature around us. Because of this we have allowed ourselves the illusion of feeling superior to other forms of life.

But have you ever witnessed one group of chipmunks destroying the homes and children of another group of chipmunks, or a cormorant relinquishing two-thirds of his fishing to another cormorant? Where are those basic social instincts of mutual aid that helped us to develop a variety of civilizations? We are being told that we are very close to nuclear self-destruction, but even if tomorrow all nuclear weapons were dismantled and our various nation-states found they could manage to perpetuate themselves without resorting to recurrent conflict, our self-destruction is still assured by the system that we consent to live under.

Though the sun has revealed to us that there is free energy to be had by harnessing its rays, we are still digging up the coal and oil deposits and creating further unbalance beneath the surface of our Mother Earth. We must realize that the Earth we live on is a living thing every bit as much as we are, and while much greater than we are, is still not immune to abuse. As a horse can shake pesky flies off his rump, the Earth is every bit as capable of ridding herself of creatures that have sorely exasperated her patience. We are bringing about our own Armageddon unless we utilize those basic survival instincts that enabled us to rise from four-legged creatures to the technological whizzes we are now.

The basic law of existence is harmony and unless we do something about the unharmonious elements among our species, we are jeopardizing our continued existence. When a chigger or a louse gets on our skin we do the logical thing and slap it off. Our human society has some parasitic growth that needs attending to.

Ho Matakwias'n!

C.C. Redcloud

SPOTTED OWLS AND JOBLESS WORKERS

Media here in the Northwest likes to portray "workers" as people whose interests are totally at odds with "ecologists." Out-of-work millrats are encouraged to blame their troubles on the city-bred backpacker's desire to roll out an alpine sleeping bag in pristine wilderness on weekends. Convoys of log trucks circle the state capital, protesting wilderness preservation measures. "Spotted Owl Stew" is jokingly featured in little mountain-town cafes. Workers are being "sacrificed" to conservation.

Such a portrayal of the "worker" should be profoundly insulting to the people whose livelihoods depend on forest products (the second largest industry in our region—the first, of course, being war). It's not hard to see that even given full license to clear-cut every last old-

growth forest, there are only a few years left of jobs to be had out of the Northwest woods. Most loggers and forest-product workers aren't going to retire from those occupations, and the family businesses are not going to be passed on, no matter what conservation measures are taken.

Still the media continues to pump out the line of Jobs vs Ecology, Workers vs Spotted Owls, in the interest of fooling the working majority into allowing the U.S. Forest Service to hand over the last of our public woodlands to the corporate few for final exploitation. The poor little spotted owl takes a particular beating in the press. Because this elusive threatened species lives mostly in old-growth areas, it is used by conservation legislation as an "indicator" species. Its presence is a measure of the health of a forest ecosystem, and so ultimately a measure of how much natural world is to be left to us all; but time and again the news pits this little bird against the local economics, posing the problem as money-in-your-hand vs a bird-you-could-care-less-about-in-the-bush.

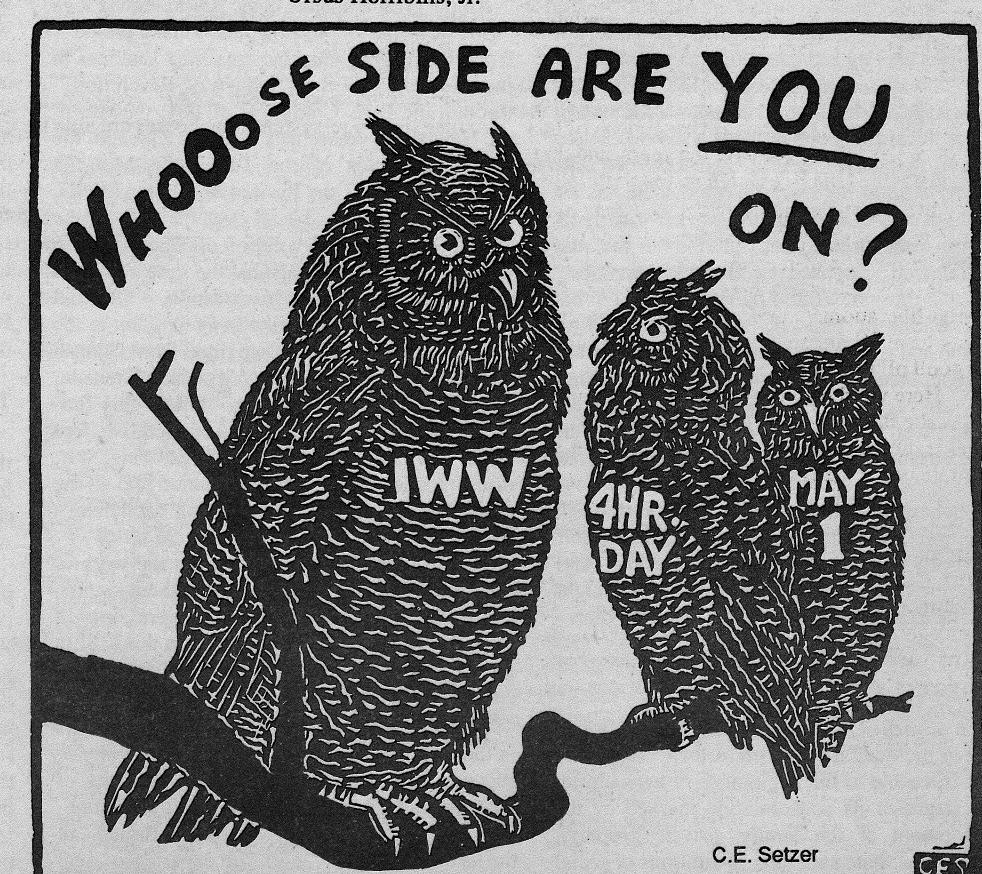
The latest Forest Service plan for the Mount Baker-Snoqualmie National Forest, for instance, is under attack by the timber industry for its minor concessions to "spotted owls." The timber industry warns that 1,000 jobs will be lost if the proposed timber harvest reduction goes through. What the timber industry spokesmen are not saying is that most of the logs hauled out of Northwest forest are not headed for Northwest mills, but are shipped directly from our ports to Asia, where they will be processed. Northwest mills continue to cut back and close down, not because the ecologists won't let them have raw materials, but because it is the corporate choice to export rather than invest in the new equipment and skill necessary to produce finished lumber to the metric specifications and special requirements the Asian markets demand. No, we are only told that if we don't destroy the last of our irreplaceable natural habitat—the great trees that are the vital heart of our region—one thousand people will go on the dole. We are not told that only a little capital outlay by the industry could produce many more than the 1,000 jobs lost to "ecology."

Meanwhile, too, our landfills continue to be engorged with methane-producing waste-paper garbage that has forced complete evacuation of more than one nearby community, and more and more living trees are turned into pulp to print the very newspapers that tell us that forest depletion is inevitable and necessary to the economy. Clearly the reason recycling is unpopular with the paper industry is that it is labor-intensive. It takes more workers to sort, ship, and reprocess waste-paper than to shove a log through a chipper. Recycling makes more jobs, not more profits.

And while the TV news tells us that the average new home will be too expensive for the average worker to buy if logging is decreased (as if it isn't now, with the inflated interest rates) about half the houses in my inner-city neighborhood stand empty and deteriorating while homeless, jobless people crowd the shelters and soup-kitchens. Maybe the spotted owls will come and live here.

Barbara Hansen

Forthcoming soon from Singlejack Books is an important work by radical historian David Noble that should be of special interest to everyone interested in the historical background of labor environmentalism. A fundamental reinterpretation (and defense) of the machine-smashing Luddites, the study also examines the theory and practice of workers' sabotage, from the IWW through the present. Noble argues not only that the Luddite/wooden-shoe tradition has been badly misunderstood, but also that it is of compelling relevance today. Write for the Singlejack catalog: P.O. Box 1906, San Pedro CA 90733. Ursus Horribilis, Jr.



FELLOW WORKERS, MEET EARTH FIRST!

Every once in a while a new radical movement arises and illuminates the social firmament so suddenly and so dazzlingly that many people are caught off guard and wonder: "What's going on here? Who are these new radicals, and what do they want?"

To those who don't know how to read the signs of the times, such new movements seem to appear unexpectedly and out of nowhere. In every case, however, most of the founders of the new movement prove to have been activists from older, less radical groups who eventually concluded that their former methods weren't working.

The new movement proceeds to develop new direct-action strategies and tactics — or gives a new twist to old ones — and starts delivering real blows to the power and prestige of the ruling exploiters and their governmental stooges. This in turn inevitably arouses the hostility of the guardians of the status quo — cops, courts, preachers, politicians and the prostituted press — who raise a hue and cry for the punishment and suppression of the troublemaking upstarts.

Such wrathful clamor has a tendency to backfire, however. It focuses attention on the movement under attack, and attracts daring newcomers to its banner. Thus the new movement's bitterest enemies unwittingly help to build it. "Listen to the fool's reproach," William Blake urged us long ago, "it is a kingly title." Or as the vaudevillians used to say, "Every knock is a boost!"

And so the new movement, with wild songs and high humor, captures the imagination of masses of young rebels, spreads like wildfire, turns up everywhere, gets blamed for everything interesting that happens, and all the while writes page after imperishable page in the annals of freedom and justice for all.

This may sound like an outline of IWW history — and it is — but the same process had occurred time and again long before this Union was founded in 1905, and has occurred many times since. The abolitionists, the women's rights movement, the Knights of Labor and the 1880s Chicago anarchists are just a few of the earlier examples, and the civil rights, antiwar,

student and women's movements of the 1960s and '70s are more recent examples of indigenous radical movements that have followed the same trajectory.

DON'T DELAY-DO IT TODAY!

SURE IT'S PAINFUL - BUT THINK OF IT AS A VACCINATION AGAINST LOGGING.



WHY?
BECAUSE WILDERNESS IS RAPIDLY DISAPPEARING
IMMUNIZE YOUR FAVORITE FOREST!

Truly remarkable is the extent to which each new radical current seems to subsume into itself the spirit, the theory and practice of its various forerunners, even while elaborating its own specific contributions that it will, in turn, pass on to others. What is new in each new movement, moreover, always enables us to see the older movements in a new way, and this in turn sharpens our perspectives and helps advance the struggle yet again.

The Earth First! movement, which has kept radical environmentalism in the headlines for several years now, and in the process has done more to save wilderness and wildlife from extermination at the hands of one or another gang of corporate/governmental criminals than all of the conservative and middle-of-the-road environmental organizations together, is an exceptionally interesting case in point.

Uniting the wilderness radicalism of the great "Yosemite Prophet" John Muir and the flamboyant direct-action tactics of the IWW, Earth First! has transformed the most vital current of the old conservation movement into something qualitatively new and incomparably more radical, and at the same time has helped to bring out a new and wilder dimension to the old Wobbly dream of "making this planet a good place to live."

The following pages feature several contributions by Wobblies and Earth First!ers exploring the many points in common between the two movements. We hope this material will, at the very least, stimulate some wild dreaming and hard thinking — every good Cause needs plenty of both — about the possibilities of expanding and deepening the environmental awareness and activity not only of "organized labor," such as it is, but also and especially of the great majority of workers who belong to no unions at all. With the polluters out there mindlessly poisoning the Earth in a million ways and in all directions at once with their new and old technologies, the only real hope for the future of this planet, and for all of us folks and critters who live on it, is for



those who do the world's work to just say no to the destroyers of the Earth, and to reorganize society in such a way that the Earth can heal itself.

Slowly but surely over the past decade labor's involvement in environmental activism has been increasing, and in the past couple of years it has grown enormously. We have every reason to expect that environmental demands will play a larger and larger role in workers' struggles in the near future. More and more workers are recognizing the importance of cleaning up our rivers, stopping the clearcutting of our forests, saving endangered species and restoring wilderness. And more and more environmentalists are recognizing that an ecologically-aware working class is the best protection the Earth could have. Something will come of all this, we may be sure.

Meanwhile, fellow workers, let's get better acquainted with the most radical wing of the environmental movement. Let us share with these boisterous activists our own historic and recent experiences in the long hard struggle for a better life. And let us learn, too, as much as we can, from these young folks who, refusing the greedy edicts of the "me first" generation, have already made some fine history of their own simply by putting the Earth first!

WOBBLIES VS. TREE-NAZIS

Rarely has History known a more conscienceless set of thieves, a more despicable group of wastrels, or a more criminally-minded group of grafters than the American Lumber Barons.

They found this continent with the finest timber in the world; they left it with millions of blighted acres. . . . By bribery and corruption of politicians; by murder and robbery of individual owners; by every legal and illegal crime on the calendar, they secured possession of the timber lands of the country and made these lands a barren waste.

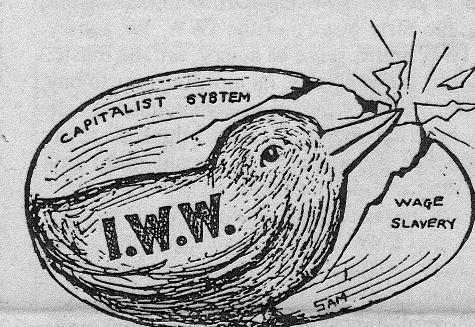
The march of the hordes of Attila across Europe; the advance of the armies of Germany and America across France; the scorched-earth policies of the Chinese and Russians in face of invading mobs — these have caused chaos and destruction. But it is doubtful if any army in world history has caused more destruction than the Lumber Barons in their power and money lust. . . .

The maple and oak of the New England states were cut without any thought of replacement. Westward, the states of Minnesota and Wisconsin were ruined. In the South the highbinders such as Long Bell were blasting the countryside. . . . The Pacific states felt the blighting hand of these thieves.

If punishment were to be tailored to the crime, the timber barons of this country would be charged with millions of dollars spent for relief of the prairie states. They would be charged as Hitler and his mob, with the ruin of a continent. Charged also — as are many of the minor nazis — with war crimes such as murder and suppression of liberty. . . .

The struggle of the workers organized by the IWW in the lumber industry was no short struggle. It was a struggle against a hitlerian horde far more powerful relatively to time and area than any bred in Germany. The Wobblies who fought for liberty in these United States had no support from any government. They knew the horrors of concentration camps. They were murdered by sadists hired by the Lumber Barons, [torturers] officially recognized by the government of the U.S., who could give lessons to any of the guards at Dachau and Buchenwald. The Industrial Workers of the World fought a struggle that at times seemed hopeless and doomed to defeat. But they fought on. . . .

Industrial Worker,
July 21, 1945



what today is often called "deep" ecology (to distinguish it from the superficial Mickey Mouse version which begins and ends with depositing one's beer-can in the waste-receptacle rather than throwing it on the lawn). Elsewhere in this issue you'll find a sketch of Wobbly bard Ralph Chaplin, who left us some powerful poems reflecting a profound awareness of Earth's natural diversity. And then there were guys like Irish-born Fellow Worker John Dennis who, after working for a time on the Great Lakes, headed west, fell in love with the wilderness ("This was as far as I wanted to go. Idaho looked like the best country in the world"), joined the IWW, and fought the good fight for many a long year. Toward the end of his life he served as field consultant for St. John's *Flora of Eastern Washington* and Harrison's *Flora of Idaho*. "What they needed," he explained, "was someone to show them where they could find various plants, and I knew the elevations and places where they grew." These wilderness Wobblies deserve to be better known.

Let's say a few words, finally, on overpopulation. As early as the 1910s Wobblies argued that a smaller workforce could more easily win higher wages and shorter hours, as well as better living and working conditions, and therefore the Union became a vigorous advocate of birth-control. Of course they could have further justified their position with feminist and environmentalist arguments. What is important, however, is that they reached conclusions compatible with feminism and environmentalism not by adopting someone else's arguments, but on their own, out of their own experience as workers in revolt.

These are just a few elements in the "hidden history" of the IWW that many of us are trying to develop today, in the hope of building a mass workers' movement capable of responding effectively to the specific challenges before us here and now and tomorrow. We are convinced that the IWW heritage is the best foundation to build on, and also that American working men and women are increasingly ready to take action along IWW lines.

We urge all of you out there to help us in any ways you can. Spread the word about the IWW among your friends and fellow workers. And if you know of unorganized (or misorganized) workers who are looking for a real union with vision and guts, tell them about us (or us about them).

Remember: We're all in this together.
X322339

EARTH FIRST!ERS, MEET THE IWW

Notes on Wobbly Environmentalism

Organized in Chicago in 1905, the Industrial Workers of the World has been fighting the boss class and the megamachine — the industrial wreckers of the world — for some eighty-three years now, and has chalked up quite a record for militant, hardhitting, straight-from-the-shoulder, direct-action style, rank-and-file democratic labor unionism. Ask any seasoned old fighter from any other half-decent union and he or she'll tell you that the Wobblies set a standard that has rarely been approached and never beaten.

We don't like to brag, so we'll just refer you to a couple of good histories: Fred Thompson's *The IWW: Its First Seventy Years* and Joyce Kornbluh's beautifully illustrated IWW anthology, *Rebel Voices* (both available from this Union). In these books (and in dozens of others you can find in bookstores and libraries), you can read all about the epoch-making organizing drives, strikes and free-speech fights that the IWW has waged over the years, and that have made the One Big Union an inspiration for every indigenous radical current that has come along to challenge the existing order. Civil rights, antiwar, anti-nuclear and student activists, the New Left, anarchists, feminists and now animal-liberationists and radical environmentalists have all acknowledged the influence of the good ol' rebel band of labor.

Here we'd like to note a few of the things that make the IWW different from other "labor organizations," especially in regard to environmental/ecological issues.

First, in our view, the "official" so-called labor movement, the AFL-CIO, is not really a labor movement at all, but rather a corrupt, statist, CIA-dominated bureaucracy whose specific function is to control labor. Some of these unions are undoubtedly better than others, and a few of them are able now and then to act honestly and decently. But all of them are afflicted with outdated hierarchical structures and above all an idiotic ideology submissive to the capitalist system of wage-slavery.

Consider, for example, a ridiculous bumper-sticker slogan promoted by several AFL-CIO unions: "Pollution: Love it or leave it." This hideous inanity was supposed to save

steelmills and oil-refineries in industrial hellholes like Gary, Indiana. In other words, the AFL-CIO mobilizes workers to defend pollution in order to save jobs that will create more pollution. Would a real labor movement, one responsive to the real interests of working women and men, do a thing like that?

Don't think that this typical AFL-CIO slogan was some sort of accident. On the contrary, the AFL-CIO's self-confessed love of pollution is consistent with its whole policy. After all, if you support capitalism — and the AFL-CIO loves capitalism — then you have to support the things that automatically go with it: militarism, war, racism, sexism and pollution, in ever-increasing doses.

Instead of the imbecile slogan, "Pollution: Love it or leave it," the IWW inscribes on its banner the ecological watchword, "Let's make this planet a good place to live." And we argue that the best way to accomplish this goal is to organize One Big Union of All Workers to abolish the wage-system. The bosses are able to cause such vast environmental devastation because they have organized industry *their way*, for *their profit*. The IWW says to the workers of all industries: Dump the bosses off your backs, dump the ecocidal profit-and-wage system, and organize your jobs for yourselves, for your own good and for the good of the Earth!

Historians of the conservation and environmental movements have not examined the contributions of the IWW, but there's a remarkable story there that should be told some day, at length. The Wobblies, in fact, can lay claim to being the only group in the history of North American labor to have been consistently on the side of the Earth against its commercial and industrial despilers.

In its early years the Union urged that the organized working class would exercise an enlightened stewardship of the planet. The anthropocentric notion of "stewardship" has now been superseded, of course, but in those days it represented the thinking of all but a few conservationists.

Even in that early period, however, the IWW sometimes looked far beyond the limited horizons of the conservatives who dominated the conservation movement at the time, and now and then the Union's voice of protest rang in

tones that bring to mind the impassioned vociferations of John Muir himself.

No organization in American history, for example, has done more to fight and expose the ruinous, murderous deeds of the lumber barons. From the 1910s on, the IWW press published numerous warnings of the great danger to America's forests posed by these malevolent mercenaries. The *Industrial Pioneer* for December 1925 called for immediate "conservation action" to stop the lumber companies' "criminal and wholly unnecessary wastage" of forests: "Nothing but mute stumps over thousands of acres.... Where is it going to end?" An accompanying photograph of devastated woodland is captioned: "A Forest Gone to Waste — Made Into Chicago Tribune Editorials."

Another article (*One Big Union Monthly*, October 1919) denounced the "totally destructive" character of the then-current methods of reforestation, and pointed out that under the administration of workers' self-management that the IWW proposed, such thoughtless destruction would be inconceivable.

Some of the old-time Wobblies stand out as real champions of the Earth, a living part of the wilderness they loved, and forerunners of

NO COMPROMISE IN DEFENSE OF MOTHER EARTH!

EARTH FIRST! & THE IWW

An Interview with Roger Featherstone

One of the Earth First! movement's most prominent agitators, and a "roving editor" of Earth First! The Radical Environmental Journal, Roger Featherstone has been an active radical environmentalist for well over a decade. Born and raised on a Wisconsin farm, in 1975-76 he helped organize the successful fight to stop the building of a nuclear complex in the Wisconsin town of Tyrone, and a couple of years later he took part in monkeywrenching actions of a group called the "bolt weevils" to stop a huge powerline under construction across Minnesota. For a time he worked as a house-remodeler and music therapist before becoming a "full-time unpaid organizer for Earth First!" in 1985.

Last year Featherstone traveled 60,000 miles for EF!, all over the U.S. as well as to Canada, Mexico and Guatemala. "Part of my work," he says, "is doing direct action, part trouble-shooting for our local EF! groups, and the rest of my time is spent on tour with the EF! roadshows and in the wilderness." As is true of so many other EF!ers, his "no-compromise" defense of Mother Earth has won him an impressive arrest record.

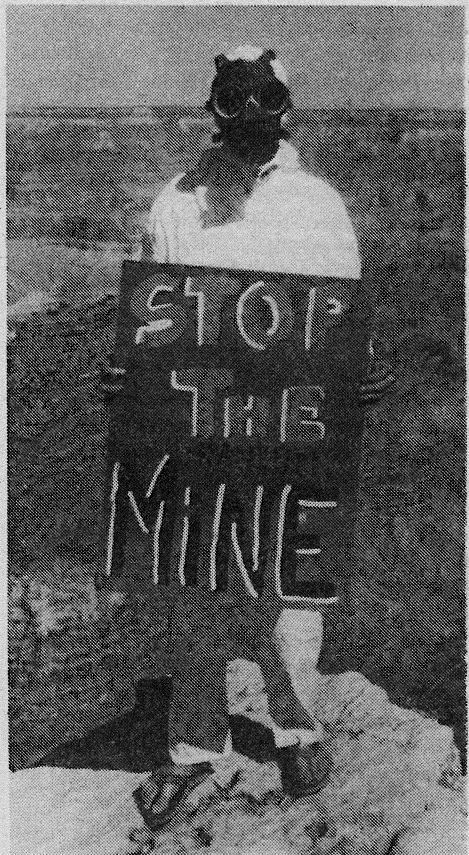
Featherstone is currently based in Bisbee, Arizona—a town which, as he remarked, is rich in Wobbly lore.

* * *

The EF! journal, the Ecodefense manual, and the Li'l Green Song Book all make allusions to the IWW's influence on radical environmentalism. Could you tell us about this influence?

A lot of people in the Earth First! movement admire the early history of the IWW. We admire the IWW spirit, sense of humor, art and music; its direct-action tactics; its unwillingness to buy into the political scene; its no-compromise attitude and, most importantly, its guts. I think the spirit of the EF! movement today would make Bill Haywood and Joe Hill smile and say "right on!" Some of the tactics we use are borrowed directly from the IWW: our "silent agitators," our songbook, and even monkeywrenching itself came from the IWW.

EF!'s commitment to direct action comes from a deep feeling for the wildness of Mother Earth and the diversity of her children. Our commitment, I think, is similar to the commitment of the early Wobblies. Our feeling that "we'll give it our all and if we don't win we'll die with a smile" seems to me to parallel that of the IWW in its heyday.



Roger Featherstone at work

Many of the conservative business unions, especially in the building trades, help promote the capitalist myth that environmentalism threatens jobs. How would an EF!er respond to that?

First, let me soapbox for a bit. There are as many different opinions in the EF! movement as there are fliespecks in a barn. Earth First! cuts across the political and social spectrum. There are as many folks in EF! who think of themselves as conservatives as there are those who identify with the Left. There are more working class folks in EF! than in most environmental organizations, but we also have some entrepreneurs and even a few wealthy supporters. What unites us is our fight

to save wilderness and our belief that *homo sapiens* is only one of a myriad of equally important species. We are, perhaps, a bit prouder of our Neanderthal genes than most people. Anyway, I can only give you my own answer to the question, not what anyone else in the movement might say. We aren't big on conformity.

I think the jobs issue is a red herring. It's a bone thrown out by those in charge to get folks fighting with each other. The real issue is that if we don't preserve wilderness and protect the environment, we won't have any jobs. Ever since humans first dropped from the trees, we have depended on wilderness for our existence. Only in recent times have people forgotten that important fact. As a result, most people can't see that what they are doing is destroying their future, and the future of everything thereafter for a long time.

Certainly EF!'s goal of not only saving what wilderness we have, but also restoring some that has been destroyed, will be an immense boon to working people. It will take a lot of hard work over a long time to destroy what has been mucking up our wilderness. It will also take a huge leap in consciousness for us all. It will not be "business as usual."

We say, "subvert the dominant paradigm," and that means those who direct the machinery. Let me add, however, that we all need to be aware of what we do. The guy cutting old-growth redwood for the Maxxam corporation is just as guilty of rape as is the corporate raider who engineered Maxxam's takeover of Pacific Lumber. Well, maybe not to the same degree, but still guilty. We need to have the guts to say no to jobs and a system that destroy the environment, and to fight for a society free of such devastation.

How does Earth First!'s struggle to preserve and expand wilderness relate to the struggle for workingclass emancipation?

I think I've mostly covered this in answer to the last question. A blow to save wilderness is a blow against the assholes that are screwing the workers. For example, workers aren't hurt by tree-spiking, but by mill-owners who don't maintain their equipment to protect the safety of those working for them. Earth First! is geared toward changing the mentality of slash-and-burn and rape-and-run. If we succeed in making people aware of the need to protect wilderness for wilderness's sake, and not for humans' pleasure and profit, we will have made big steps toward workingclass emancipation.

Do you see the animal rights movement as also linked to these struggles?

I feel that animal rights is a side-issue to the wilderness question. Here again there's a wide range of opinion within EF!, but we can work together on certain things with a lot of groups without having to see eye to eye with them on everything. I'm as much against fur-trapping as anyone, and I'm proud to work with animal rights folks (and have) on saving wild species and keeping cattle off public lands.

I see Earth First! as a union and a voice for all the species that don't have even as much freedom as we do. I'm kind of a union organizer for grizzly bears. This I think we have in common with most animal rights folks.

Most working people have little direct experience of wilderness, and many EF! efforts—defending wolves, grizzlies, redwood forests—are remote from their everyday preoccupations. And most EF!ers are not actively involved in workers' struggles, as such. How can these two currents for radical change be brought closer together?

Well, all it takes to get wilderness experience is two feet, an old pack, work-clothes, boots, a tarp and some food. Go out and do it! Take the weekend off, head to your nearest National Forest, find a trail and head off down it. If you get lost, so much the better. When you get far enough away from the trappings of civilization as you can stand, sit down and stay there for a while. Let your mind wander, and don't think of anything having to do with concrete. Think about what it's like to be a black bear, a deer, a bog-lemming or a three-toothed land-snail. That's the best way to learn about wilderness. And what makes wilderness a working person's dream is that it really doesn't take the fancy-yuppie high-tech gear that you see at Summit Hut.

Earth First!ers and Wobblies need to educate each other. And there are issues that we need each other to work on. There are uranium mines in the Grand Canyon watershed. 100 acres of tropical rainforest are being destroyed every minute. Right now ships are being unloaded with hardwoods from the rainforest. Old-growth redwoods 1000

years old are being cut down to make picnic tables. Oil-wells are being drilled in proposed wilderness areas. Roads are being built in our National Forests at the rate of 10,000 miles per year. The people of the world are having too many babies. These are all things Wobblies and Earth First!ers can work on together.

Remember the IWW when you see an EF! silent agitator on a wall or window. When you hear of EF!ers sitting down and chaining them-

selves to a forest supervisor's desk, think of the IWW. And when you go out into the forest with a hammer and nails, think of the IWW.

We do have a common heritage, and it's possible to reach the same goal following different trails.

If we don't all hang together, most assuredly we will all hang separately.

March 31, 1988

LI'L GREEN SONG BOOK

LI'L GREEN SONGBOOK, *Johnny Sagebrush and Friends*. \$5.00 plus postage from Ned Ludd Books, P.O. Box 5871, Tucson, AZ, 85703. Printed on Recycled Paper.

Aside from the fact that the title is a takeoff on our *Little Red Song Book* and that one of the songs, "There is Power in the Earth" is given the tune of the Joe Hill song, "There is Power in the Union", this excellent little book should be of interest to readers of the *Industrial Worker* for many other reasons as well.

While the publishers of this paper are concerned about whose hands this Planet's industry should be in, we are also very much concerned about what is happening to the natural beauty that remains on our Mother Earth. The factory, shop or whatever manifestation of advanced technology that may be essential to our daily existence cannot be lightly dismissed, at least not yet under our present Human order, but we also cannot dismiss the old platitude that "man does not live by bread alone"—which includes women, children, senior citizens and other various two-legged creatures.

As the grain from the field is essential to the making of bread, so too are the cold factories dependent upon the teeming biological life that exists on this Planet.

This book of over 100 pages is but another publication of Earth First!, a dedicated group of young people concerned about the ecology of this land as well as the Planet it is located on. Besides publishing a periodical of the same name as well as audio cassettes of the songs in the *Li'l Green Song Book*, most of the people in this close-knit group are long-standing environmental activists who are considerably to the left of such environmental groups as the Sierra Club, Friends of the Earth, and the Audubon Society that work through the conventional political system, petitioning the legislators to preserve what is left of the national Wilderness.

They wish to restore much of what is now barren tracts of industrial development back into pristine natural wilderness. They are not only against the building of new dams but feel it is time to "free our shackled rivers" by tearing down many of the existing dams. While other environmental groups have been playing along with the political establishment and essentially adopt the anthropocentric acceptance of industrial civilization, Earth First! has confidence that the natural bounties of this Earth can provide for all living things without the need of rampant industrialization, commercialization and consumerism.

While this may sound to some like romantic unreality in the face of today's World population explosion, our present dwindling resources compel us to take a second look at those who are being accused of trying to force the

chicken back into the egg. When traveling down unfamiliar roadway, one does not plod on hoping things will improve and that by some miracle get back on the right road again. The logical thing to do is look for the point where the wrong turn was taken.

But since this is a song book, it is time that something be said about the songs here in. While many of the songs are parodies of existing songs, others are original tunes by the singers. Guitar chords are indicated on these songs but there is no musical notation and the reader is being advised to send for the cassette tapes that are listed at the back of the book.

If the material at times seems repetitious, one must remember that these songs to be sung at rallies and demonstrations, much like the material in our own *Little Red Song Book*.

Some of the songs are humorous but ominous as the lyrics in "You Can't Screw Around With Mother Nature":

*Hey, remember good old San Andreas
Remember that Fault? That Earthquake crack?
Nevada's gonna have a seacoast soon
'Cause Mother's gonna get us back on track!*

"Put Down Your Axe, Paul Bunyon", sung to the tune of "Tom Dooley" tells of the deforestation brought about by the commercial logging companies while in "Listen To The Earth" the pleasant sounds of nature are compared with the discordancy of contemporary industrial civilization.

Perhaps these young song writers are dismissed by too many of our fellow humans as hopeless visionaries but when you think of those who are stripping the remainder of our rain forests to grow fast food burgers and those who are polluting our oceans and lowering our water tables, how much better it would be to live on our Earth as people like these songsters would like it to be. All the rest of us have to do is listen to some of these songs and take them to heart and start laying ourselves on the line like these songsters have been doing. We should even talk to trees:

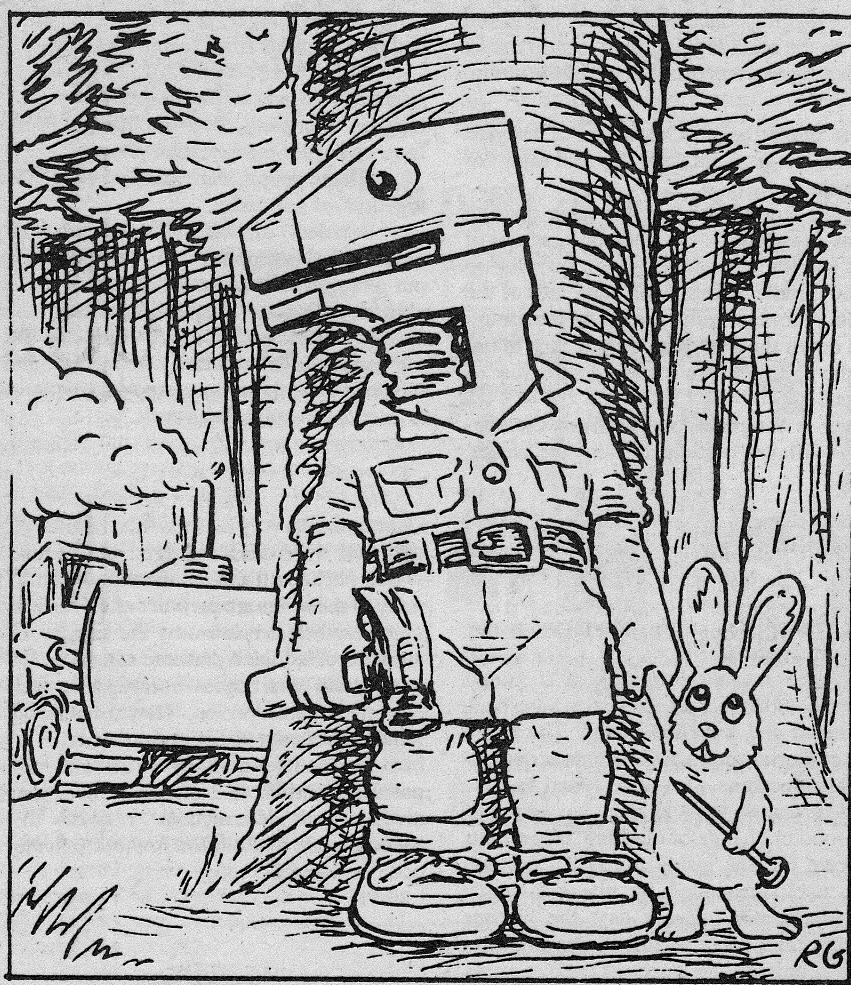
*I once talked to a tree
And it said to me
In these words unspoken
From a dictionary
"If you think I can't think
And know not how to be
Then watch how the birds
Sit on my knee
And from you they flee."*

Then after talking to trees we should talk to our fellow humans in earnest about how we two-leggeds should start cleaning up our act.

Punapilvi



LET'S MAKE THIS PLANET A GOOD PLACE TO LIVE!



DRAWINGS BY ROBERT GROSSMAN

Subvert the dominant paradigm!

ECODEFENSE: A FIELD GUIDE TO MONKEYWRENCHING, edited by *Dave Foreman and Bill Haywood*. Forward! by *Edward Abbey*. Second Edition. \$13 postpaid from Ned Ludd Books, P.O. Box 5871, Tucson, AZ 85703.

Nearly seventy-five years ago—on November 8, 1913, to be exact—the *Industrial Worker*'s sister paper *Solidarity* ran a notice headed “Attention, Rebels!” which proposed “a handbook on sabotage as complete as possible.” The author, Fellow Worker Wilford Dennis, asked Wobblies to let him know “of any and every kind of sabotage you ever heard of and any kind possible that you can think of.”

We do not know what happened to Fellow Worker Dennis's ambitious project, but it does not seem to have reached book form. The IWW did publish some notable literature on the subject, however, including the humorous pamphlet, *Sabotage*, by *Industrial Worker* editor Walker C. Smith, and another of the same title by Elizabeth Gurley Flynn. These were initially published by the autonomous IWW Publishing Bureau in Cleveland and later under the Union's official imprint in Chicago. The original classic treatise, also titled *Sabotage*, by French anarchosyndicalist Emile Pouget, was translated and introduced by the great Wobbly poet Arturo Giovannitti, published by Charles H. Kerr and regularly included on the IWW's literature list.

Old-time Wobblies defined sabotage as “the conscientious withdrawal of efficiency,” a simple means of working-class self-defense against the tyranny of capitalist slavemasters. Nonviolence was its essence; the only things hurt by Wobbly sabotage were the bosses' profits and pride. During World War I the Establishment's professional liars in government, business and the press cooked up ludicrous horror-stories in an effort to hoodwink people into believing that sabotage was a synonym for terrorism. Such contemptible falsehoods helped send many Wobs to jail, but the fact remains that, as Eldridge Foster Dowell pointed out in his scholarly *History of Criminal Syndicalism Legislation* (Johns Hopkins, 1939), “no case of an IWW saboteur caught practicing sabotage or convicted of its practice is available.”

Ecodefense is the kind of comprehensive compilation called for by Fellow Worker Dennis in *Solidarity* so many moons ago. It does an old Wobbly's heart good to see that this new how-to book sets the record straight in regard to the dignity and decency of sabotage. “We're not terrorists, we're saboteurs,” Dave Foreman declares, and specifies clearly that sabotage, or monkeywrenching, is a form of “nonviolent resistance. . . . It is not directed toward harming human beings or other forms of life. It is aimed at inanimate machines and tools. Care is always taken to minimize any possible threat to other people (and to the monkeywrenchers themselves).”

Now this is a manual by and for environmentalists, designed to help them resist “the destruction of natural diversity and wilderness.” But like all great works of literature, *Ecodefense* abounds

in suggestions that are open to a wide variety of applications. Everyone who works for a living (and the unemployed, too) will find plenty of food for thought in these 312 well-illustrated pages.

The titles of some chapters and subsections give an idea of its scope: “Roads and Tires,” “Vehicles and Heavy Equipment,” “Animal Defense,” “Fence Cutting,” “Miscellaneous Deviltry,” “Fun with Slingshots,” “Billboard Revision” and “Silent Agitators” (now I wonder where they got that one?).

In his preface Edward Abbey truly says that “Never was such a book so needed, by so many, for such good reasons, as here and now. Tomorrow may be too late. . . . No good American should ever go into the woods again without this book and, for example, a hammer and a few pounds of 60-penny nails.”

Of course, as Foreman points out, *Ecodefense* is “for entertainment purposes only.” And while disclaimers are on tap (this is for any timid souls who may be hiding among our subscribers), please don't anyone get the idea that us Wobblies actually advocate any of the impolite and (gasp!) illegal things set forth in this excellent and invaluable book.

But then again, don't forget that lots of great books have advocated illegal things. Tom Paine's *Common Sense* urged American independence—the British called it “treason.” Wendell Phillips wrote many a pamphlet urging mass disobedience of the U.S. laws upholding slavery. And right now, at any time, President What's-his-name could declare unions illegal, couldn't he? (Remember PATCO!) So let's not worry too much about the bosses' laws, okay?

Far and away the best book of its kind, *Ecodefense* is highly informative, wildly humorous, philosophically right on target, and chockfull of helpful anecdotes and playful cartoons. It is also a marvelous inspiration, damn good reading and unreservedly recommended to all rebel workers and free spirits everywhere.

—Lobo X99



Coors is Anti-Earth
Coors is Anti-Women
Coors is Anti-Labor
AND IT TASTES AWFUL!
BOYCOTT COORS

COMMON GROUND:

AN OPEN LETTER TO WOBBLIES EVERYWHERE

Dear Fellow Workers:

Why should the Industrial Workers of the World care about Earth First!? Though Earth First!'s concern for wilderness and wildlife may seem far removed from the human-centered and largely urban world of the IWW, the EF! movement in fact owes a lot to the Wobblies. In its long fight for better working conditions and freedom from tyranny and oppression, the IWW has established and refined many of the principles of protest, non-violent civil disobedience and direct action that EF! relies upon to wage its campaigns.

The two movements are undeniably linked in many ways. Both EF! and the IWW are battling the same enemy: the mindless industrial technocracy which threatens to irreparably rend the fabric of society and the natural world in the name of profit and power. While the Wobblies fight this ogre for their rights as human beings and workers, EF! struggles to end the rape of Earth by industry. To further their goals both EF! and the IWW seek to limit the power and growth of big Business. EF! recognizes that there must be a limit to the growth of technology if the natural world is to avoid total collapse under the iron fist of industry. In their fierce fight for workers' rights, the IWW has successfully limited the power of certain industries, for if a corporation is forced to expend more money and time on improving the welfare of its workers, it will have fewer resources available for expansion and profit.

EF! usually avoids human rights issues, with the notable exception of the rights of indigenous peoples around the world. For EF!, environmental concerns come before all else. There are many groups battling for human rights, but too few taking a radical, no-compromise stance in defense of other life-forms. Humankind is not in *immediate* danger of extinction (except perhaps from nuclear weapons) but, on the contrary, threatens the existence of many other species by being over-successful. Several species of life *per day* are becoming extinct as a result of the worldwide destruction of tropical rainforest. In the case of native peoples, their fate is often directly linked with the fate of wild areas on which many other life-forms depend, and of which the natives possess unsurpassed knowledge. Unless humans fight to save the environment on which all life depends, human rights issues mean little. What is the value of freedom from political repression if there is no clean air left to breathe, no clean water left to drink, no untainted food left to eat?

EF! and other environmental groups are often accused of threatening the livelihood of workers by demanding too harsh and strict controls on industrial polluters and by advocating limits on access to minerals and timber. However, in this age of disappearing wilderness and proliferating pollution, we must analyze jobs in terms of their ecological appropriateness. Is the trashing of another piece of irreplaceable wilderness worth the creation of a few jobs? How many people benefit from the existence of pristine wilderness as opposed to those who benefit from jobs in a mine, or on a timber sale? For how long? We must also ask how many other species will benefit or suffer. Are the jobs in a pulp plant worth the fouling of the air breathed by thousands or millions? Do workers really benefit from such jobs, or does their labor serve only to further empower the bosses, while enmeshing the workers themselves deeper in the morass of industrial society?

Many of the jobs that EF! “threatens” would not even exist but for massive federal subsidies, paid for by the taxpayer, often without his knowledge. On the Gallatin National Forest in Montana, every timber-related job depends on subsidies of up to \$35,000 per job per year. This scenario is repeated on other forests around the country. The subsidies come in the form of extremely destructive, expensive roads and in federal underwriting of harvesting marginal, unprofitable timber. Politicians and forest rangers moan about how we must have a “balance” between wilderness and jobs. Indeed, we must. But 93% of Montana is already roaded and developed and available for agriculture, industry, or what have you. The remaining 7% hardly balances against that, and in fact even this contributes to the economy by encouraging tourism, not to mention the benefits of clean air and water, healthy wildlife, unspoiled scenery, etc. Yet Montana's Congressional delegation proposes opening most of the remaining roadless lands to resource extractive industries. For what? You guessed it: jobs.

Far too often, “jobs” is used as a catch-all slogan by industrial corporations wishing to

shirk environmental regulations, by politicians lobbying for pork-barrel projects, and by Forest Service bigwigs hoping to maximize federal timber allocations. Workers rarely benefit and the profits derived from such exploitation serve only to make the rich richer.

I urge all IWW members, as enlightened and concerned working men and women, to become involved in the environmental movement, or at least to do what you can to see to it that environmental demands become a central part of the labor movement's demands today. Even minimal involvement will mean you are probably doing more for the Earth than 95% of American citizens. One place to start is in the workplace. Learn more about the company you work for, the products they produce, and the environmental consequences of producing, shipping, and marketing those products. Are hazardous wastes being produced? How are they disposed of? Does the company engage in laboratory testing on animals? Are particulate pollutants expelled from smoke stacks? Are toxic chemicals being manufactured and shipped abroad? If you work in agriculture, are pesticides being sprayed on crops? If you work in a seafood packing plant, what are the sources of seafood? Are driftnets used to harvest fish? Are dolphins or other sea life killed in the nets?

You may, in your investigation, uncover some appalling information. At this point your level of commitment to the environmental movement must determine your course of action. At the least, pass on the information to national and international clearinghouses like



EF! and Greenpeace. This can be done with little risk, anonymously or under a pseudonym. If you are willing to put your job on the line you can confront your boss, spread the info in the workplace through printed matter and word of mouth, or even monkeywrench the works to halt the destructive practices taking place. More and more people are facing the choice between job and commitment. Government workers in the Forest Service, Park Service, and Bureau of Land Management are risking careers to spread info about lawbreaking and abuses within the agencies. Some have actually quit work to take on the issues which concern them without fear of employer repression. Others choose to subvert from within.

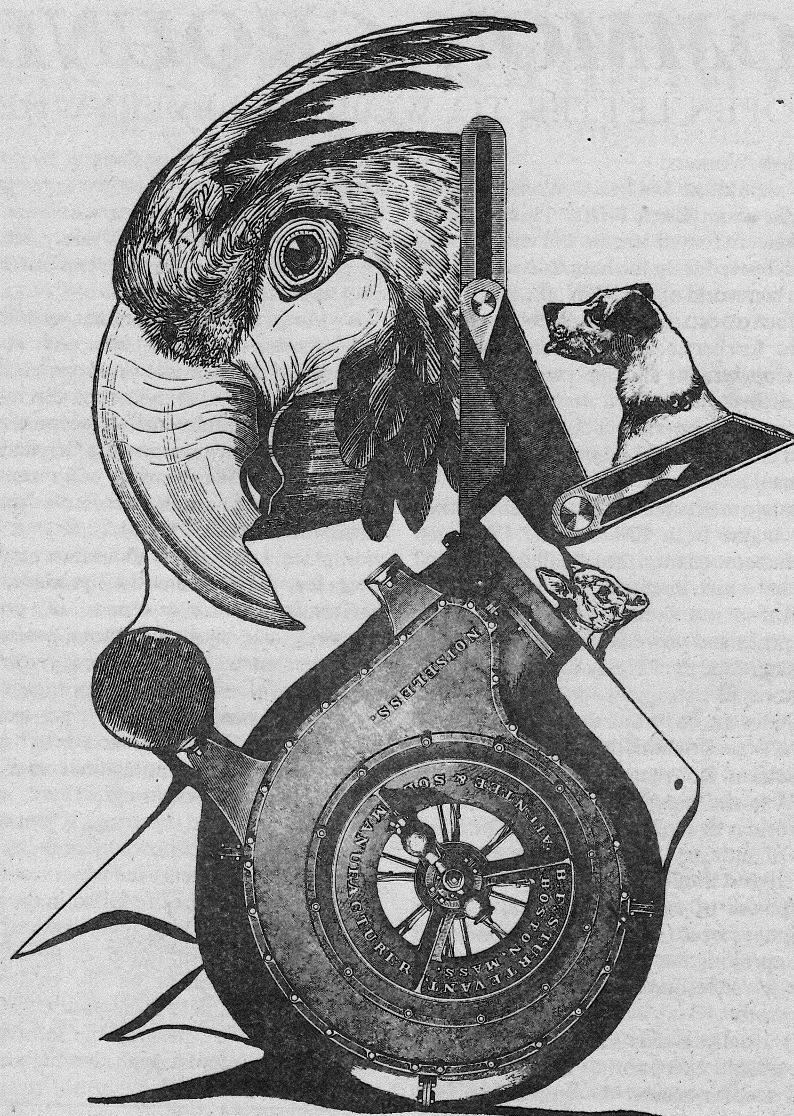
A safer and even easier way to affirm a commitment to the environment is by changing our individual living habits. Here are a few things you can do to promote a better, healthier environment:

- Recycle newspaper, aluminum, glass and tin.
- Grow your own food.
- Use non-toxic weed and pest control.
- Invest in well-made, functional clothing.
- Weather-seal your home.
- Avoid highly processed foods.
- Educate yourself on global issues.
- Support food co-ops.
- Take time to go into nature; experience wilderness!

The exploiters of the working class are also the exploiters of the Earth. Let's work together to rid the planet of all exploitation!

An injury to one is an injury to all!
Randall Restless
Montana Earth First!
Box 6151
Bozeman, MT 59715





Joel Williams

SURREALISM IN THE SERVICE OF REVOLUTION (AND VICE VERSA)

The international surrealist movement has elaborated a profound and many-sided critique of capitalist values and institutions, and unleashed the "miraculous weapons" of poetry, dreams, humor and merciless invective against them. Always close to the revolutionary workers' movement, surrealists inspired the famous slogans of the May '68 General Strike in Paris ("Be realistic! Demand the impossible!" "It is forbidden to forbid!" "The more I make love the more I make revolution!").

The first surrealist group in the U.S. was formed in Chicago in 1966 and the movement has carried on a relentless agitation in this country ever since. Many American surrealists carry IWW red cards and have also been active in Earth First!

We think readers of the Industrial Worker will be interested in the following surrealist declarations which, among other things, illuminate the far-reaching ecological implications of surrealist revolution.

AN UNJUST DOMINION

I was anxious to change the subject, which is a painful one for every being who belongs to the race which has imposed its unjust dominion over all the other animals...

—LAUTREAMONT

It has been said that once colonies are established in outer space (within the decade, some have projected), the threat of the extinction of the human race will no longer be in question; that, though nuclear war may annihilate life on Earth, mankind will survive on these outposts (we are expected to be satisfied with mere survival).

Can there exist a more despicable example of anthropocentrism at its vilest? Yes, easily, every day: in commercial laboratories where animals are subjected to experimentation that causes them indescribable suffering for such trivial products as food-coloring and cosmetics, or in factories of "intensive farming" where animals are grown for slaughter to supply the demands of fast-food franchises.

Everyday life is founded on such false notions of the human species' right to decide on the life and death of every other species on the Earth. Our life in the future will mean nothing until the essential worth of every animal being is understood by all, regardless of its size, number, beauty, intelligence, or value as food or clothing. In the world that will be, the lives and needs of all other species will be considered above our current standard-of-living's demand for hotdogs, eye-shadow, or the perfect depilatory.

With the end of the tyrannies of racism, sexism, capitalism and statism, so must end the tyranny of speciesism. The poetry made by all must include the choruses of cicadas, crows, narwhals, timber wolves, okapi, Sora rails, screech-owls, zebras, kinkajous, rock-hopper penguins, orangutans, tree-frogs, Przewalski's horses, laughingthrushes, jerboas, leaf-nose bats, hippopotami, blue-jays, kudus, pangolins, octopi, fiddler crabs, black-capped chickadees, cassowaries, mud-turtles and flying geckoes.

WHY SAY NO?

Against the laughable legion of puritanical movie-stars, athletes, TV celebrities and assorted politicians' wives who tell us to "just say no" to everything from sex and drugs to dropping out of school, the surrealists put forth for the consideration of the public these modest

IMMEDIATE DEMANDS

1. Absolute sexual freedom, eroticization of everyday life, expansion of pleasure uninhibited by bourgeois notions of guilt and duty.
2. Global supersession of wage-slavery by the cultivation of inspired laziness.
3. Emancipation of children from all forms of patriarchal domination.
4. Expansion of wilderness everywhere, at all times, by any and all means.
5. Destruction of Family, Church and State—the indispensable first step toward a pleasurable life for all.

THE SURREALIST GROUP
Chicago August 1987

For more information on surrealism, and a list of available surrealist publications, write to Black Swan Press, 1726 West Jarvis Avenue, Chicago, Illinois 60626

Gina Litherland, Hal Rammel

INTERNATIONAL SURREALIST BULLETIN
September 1986

Workers Save Rainforest...

(continued from page 1)

stop the remaining rainforest from being wiped out by big logging concessions. They organized a picket on the main logging road to stop trucks from bringing any more timber out of the mountain.

The picket began October 11 of last year and the vigil was maintained day and night for four months.

This reporter visited the area on two occasions in February. On both days, scores of men and women were meeting and carrying on life in the middle of the main road out of the mountain. Farmers from villages up the mountain and down the valley took their turn maintaining the picket before the idle trucks loaded with logs.

Over a thousand people from the surrounding villages participated in the picket.

Their fight against the logging concessions was fraught with hunger, exposure to the elements and death threats from feared vigilantes.

On Feb. 15, it paid off. The government said it would cancel the timber license of the logging company, Sunville Timber Products, Inc., and order reforestation plans.

These people learned the power of holding together, of solidarity.

Leaders of the Philippine labor movement told this reporter that "we feel support in our struggle from some in the labor movement abroad. We draw inspiration from the Haymarket martyrs in Chicago. We are grateful for the international solidarity we receive and for the protection it brings, especially when there is media coverage as a result."

Carol Heise

Radiation...

(continued from page 1)

"minor" mishap such as the one they encountered in Goiania.

In addition to Fierreira's shop, 26 homes and a local health clinic were found to have been contaminated and were evacuated. The entire Sector Aeroporto section of Goiania was quarantined. Those persons who were found to have been contaminated were held incommunicado without food or change of clothing, under tents which were erected inside the city's football stadium, itself surrounded by placards which said "contaminated." Every day, the victims would hide their faces as the photojournalists arrived and pointed the lenses of their cameras through the stadium's wire fence.

It was around this time that the CNEN released information—based upon hastily translated West German documents—about the use of lead caskets for the disposal of "radioactive corpses, which have to be treated as radioactive waste." Fierreira's wife and daughter were the first among the victims to lose their lives.

According to a report in *Science for the People*, Brazil's CNEN is spending \$400 million on what it calls the "parallel program," a secret government program whose ostensible purpose is to stimulate the development of national technologies (Brazil has two nuclear plants presently under construction 50 miles outside Rio de Janeiro, on a geologically unstable site long known as the "rotten stone" to the native Tupi Indians). There is no independent radiation control agency in Brazil; responsibility for the control and monitoring of all radioactive apparatus—including radiotherapy machines such as the one abandoned in an empty hospital in Goiania—belongs to the CNEN, the same agency that sent the 25 technicians to the site of the cesium-137 contamination without protective equipment or clothing, much less any sort of pre-established plan to contain the spread of radiation. These workers were later to find that they had received well beyond the "highest permissible dose" of radiation as defined by international safety standards.

There is a symbolic irony that stems from the roles played by the two types of lead encasement in the Goiania tragedy. The full significance of this irony is revealed in the CNEN's directive that corpses of the contaminated victims be treated as nuclear "waste." As for the family of the scrap-dealer Fierreira, however, and all those who were to eventually die from their exposure to the radioactive cesium-137, the relative difference between a living irradiated organism and a dead irradiated organism was negligible, owing to the irreversibility of

their fate. The very moment that his sledgehammer fell upon and shattered the encasement which held the toxic cesium salt, Fierreira, his wife and his daughter were thus disqualified from further involvement in human affairs, stripped of all the rights and dignity which we attribute to even the lowliest representatives of our misguided species. They became at that moment not only victims of radiation exposure, but—correctly speaking—a waste disposal problem, and in that sense were deemed by medical and government officials to have become a part of the substance to which they had been exposed.



The Politics of Growth Is Cancerous

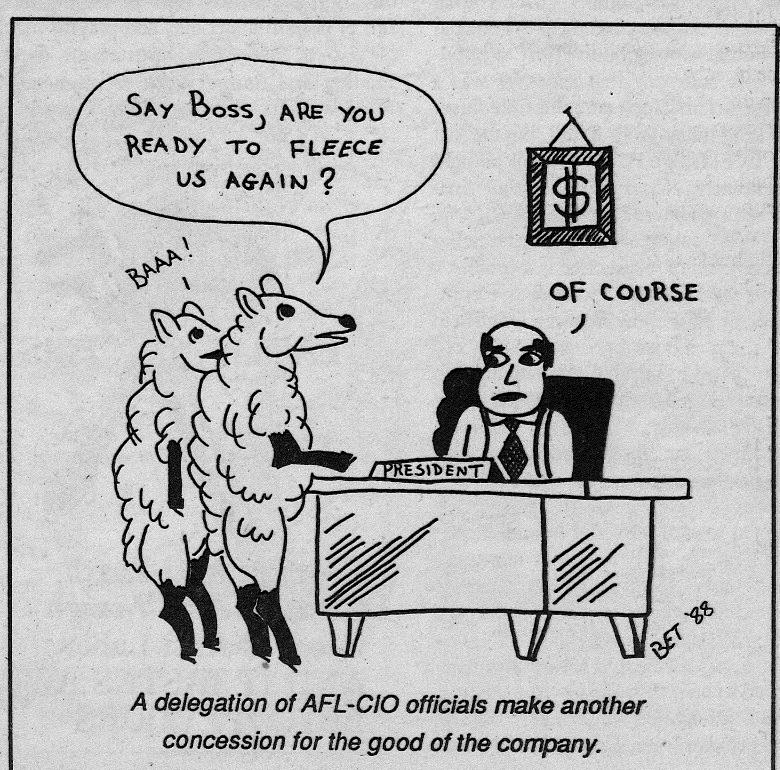
Business unions have no alternative but to support the politics of growth. Here in Colorado, for example, the construction union bureaucrats give full support to the construction of Two Forks Dam; a dam that will flood one of the most beautiful, most heavily fished rivers near Denver. They also support building a new multimillion-dollar airport in Denver, new highways, more anything. How else can the unemployed find work in a capitalist society? How indeed.

Never mind that due to growth, the quality of life in metropolitan areas is rapidly deteriorating. We need jobs, right? Business unions are totally enmeshed in and supportive of an economic system that could eventually destroy us all. When you worship at the feet of the capitalist system, as business unions do, growth is the only hymn you can sing. Workers are given a choice—grow or starve. How creative.

Isn't it past time revolutionary unions broaden those choices? The only immediate need for growth is in worker participation in the decision-making process.

Lay the bosses off—it makes more sense.

Gary Cox



A delegation of AFL-CIO officials make another concession for the good of the company.

Although historians and other commentators have frequently remarked the richness of Wobbly literature and art, it is too rarely acknowledged that the IWW is, in fact, one of the most fertile and influential cultural movements in American history. Alongside its world-famous and epoch-making achievements as a labor union, the IWW early on created an impressive body of songs, poems and cartoons that even today are widely regarded as unsurpassed models of their kind, and all through its eighty-three years of eventful history, the One Big Union has never ceased to attract a disproportionate number of revolutionary artists and writers. No organization of working men and women in North America has included so many outstanding creative individuals in its ranks as Joe Hill's "Grand Industrial Band."

Among the myriad Wobbly image-makers and bards, few have proved as prolific of first-rate material as Ralph Chaplin (1887-1961). Today most people probably know him as the author of *Wobbly: The Rough and Tumble Story of an American Radical* (1948), an autobiography which, whatever its flaws, remains one of the better accounts of the early days of this Union. From the mid-1910s till the late '30s, however, Chaplin was renowned—not only in the IWW but throughout the broader radical movement—as one of labor's greatest songwriters, poets and artists.

Even before he lined up in the IWW he was well known as the staff-artist of Charles H. Kerr's socialist co-operative publishing house in Chicago. In the early years of this century Chaplin drew covers and illustrations for numerous Kerr books and pamphlets, including Edward Bellamy's *Parable of the Water Tank* and that early classic of radical ecology, R. H. France's *Germs of Mind in Plants*. He also illustrated stories by Jack London and others for the Kerr Company's *International Socialist Review*, and did drawings for a deck of socialist playing cards for which Mary E. Marcy wrote satirical verses.

A large and excellent sampling of Chaplin's Wobbly art can be found in Joyce Kornbluh's *Rebel Voices: An IWW Anthology*: hilarious cartoons extolling the virtues of workers' sabotage ("the conscientious withdrawal of efficiency"), bitter cartoons denouncing the crimes of capitalism, and his delightful "silent agitator" stickers emblazoned with black cats and wooden shoes.

Because of the hidebound traditionalism and class prejudices inhibiting scholarship in the plastic arts, Chaplin has yet to be "discovered" by art historians. The study of his art is made difficult by the fact that his original work has been widely scattered; much of it may be irretrievably lost. During a few months' sojourn south of the border in the 1910s, for example, he is known to have done a series of posters in support of the Mexican Revolution—but where are these posters now?

As a songwriter Chaplin has received more recognition; after all, his "Solidarity Forever" has long been the anthem of the entire U.S. labor movement. It seems strange that in the seventy-three years since that song was written no one has taken the trouble to collect all his many songs into a book. Meanwhile, several of his best Wobbly lyrics, such as "Paint 'er Red" and "The Sabo-Tabby Kitten," are included in *Rebel Voices*.

Although the bureaucrats in charge of making and breaking poetic reputations in the Land of the Dollar long ago cast Chaplin into the oblivion of the unfashionable, in his own lifetime many of his poems were known by heart to thousands of rebel workers throughout the English-speaking world. According to Mary E. Marcy, editor of the *International Socialist Review*, Chaplin's vibrant "When the Leaves Come Out"—verses celebrating the right of armed self-defense on the part of striking West Virginia coal-miners—was by far the most popular poem ever to appear in that famous journal (in which, by the way, such better-remembered poets as Arturo Giovannitti and Carl Sandburg published some of their finest work).

Chaplin's *Bars and Shadows*, published in 1922 (with a preface by radical social critic Scott Nearing) and in an expanded edition a year later, collected the verses he wrote as a class-war prisoner in Leavenworth Penitentiary, where the U.S. government had thrown him and a hundred other Wobblies for the terrible crime of opposing (by means of the written word) the bosses' first World War. This little book contains many of the poems of protest which earned Chaplin his reputation as a leading bard of the insurgent workers' movement, such as "Mourn Not the Dead" and that scorching rant against war, "The Red Feast." The

RALPH CHAPLIN: WOBBLY POET



ONLY THE DRUMS REMEMBERED

(In homage to the martyred Nisqually chief Leschi)

*Straight as a battle arrow Leschi stood,
Still bearing witness that his Cause was good!*

★

*You conquerors who cannot conquer Hate
When will you learn that all men soon or late
Need more than guns and gold to make them
great*

Or spare them from a conquered people's fate?

★

*Standing where tides and steaming tideflats
meet,*

*The melting snowcaps putrid at their feet,
Your sons may live to see their children choke
Watching milleniums go up in smoke.
Your sons and theirs may live to curse the day
Their fathers' folly made the world that way.*

*No wild geese darkening the skies at dawn,
No salmon running up the streams to spawn,
No mountain meadows left where deer can
roam,*

*No landmarks left to guide the wild swans
home.*

*The hills stark naked, all the woodlands gone,
The green hills barren and the springs gone
dry,*

The Sun a phantom in a fogged-out sky—

*And Leschi's proud, white Mountain looking
down*

*Disdainfully upon the upstart town
Where men built Banks and burned the forests
down!*

★

*From where he stood, Leschi beheld afar
A hawk, a Mountain, and his own strange Star.*

★

*Someday our forests shall return again
Back from our Mountain where they hide from
men—*

*That Indian Eden, called the Wilderness,
That shames a soiled world with its loveliness.
Grove after grove, tree after warrior tree,
So shall they march unchallenged to the sea
Healing the death wounds that your greedy
hands*

*Have left upon the devastated lands
With cool, green leaves and patient, cleansing
sands.*

*Those cities, glowering where woods used to
be,*

*For one dark interval in untamed Space—
Gone, and forgotten, leaving not a trace
Either in Time or in Eternity... .*

Excerpts

Ralph Chaplin

late Jack Sheridan of the Chicago IWW Branch had a way of reciting the latter poem with a fervor that would make a rattlesnake's blood boil.

Prison never does anyone any good. Chaplin was not, perhaps, a completely broken man when he left the steel bars behind, but he was no longer the carefree, footloose rebel who had sung with joy and jubilation of the black cat, the wooden shoe and the coming Wobbly dawn. The sentimentality that marred some of his early poems,

an affliction aggravated by his surrender to a vague sort of Christianity after leaving prison, grew more pronounced in the verse of his later years. I shall never forget O. N. Peterson, the crusty secretary of the Seattle Branch in the early 1960s, telling me of his and other old-time Wobs' sorrow and rage that the great Ralph Chaplin "went holy on us."

Nonetheless, there was still too much of the Wobbly blood of inspiration running through

Chaplin's veins for him to turn his back on all that he had loved and dreamed as a recalcitrant youngster. Despite the horrors of prison, despite the demoralizing consequences of the Union's calamitous split of '24, despite the ruinous rise of Stalinism and fascism and the unending scourge of imperialist war, and even despite his own pathetic lapses into the repressive symbolism of religion, he never renounced the IWW dream of working-class solidarity and a full, free life for all.

Significantly, in the best of his later poems, Chaplin's constant theme of rebellion against social injustice is enhanced by a vigorous natural imagery. This had been true of some of his earlier work as well; in one of his prison poems, "The Warrior Wind," for example, the wind itself was hailed as an ally in the struggle against artificial, manmade confinement. But in the last decades of his life, when he lived in Tacoma, Washington, Chaplin's "rough and tumble" social radicalism was revived and expanded by direct experience of the natural world. There, amidst the towering peaks and old-growth forests still wonderfully alive with wolves and grizzlies, he wrote some of his most forceful poetry.

Only the Drums Remembered was published as a 32-page pamphlet in 1960. The martyrdom of the Nisqually chief Leschi who, in the first half of the nineteenth century, led a long, valiant struggle of the northwest Indians against invading U.S. troops, inspired this impassioned defense of the life of native peoples and of all life in the wild, all wilderness, "untamed, unravished, beautiful and free." Implacably the poet identifies himself with the red Indian warrior.

*Warning the tribes, before disaster comes,
To ring the wilderness with battle drums.*

A bitter exorcism of capitalist rapacity and the selfish hypocrisy of those who call themselves Christians, this "Memento for Leschi," notwithstanding the religious cast of its closing pages, looks forward not only to the abolition of wage-slavery and the realization of human freedom, but also to the reconciliation of humankind and the rest of nature. Without this reconciliation, the poem urges, human freedom itself cannot truly be realized.

In this haunting last testament by the author of "Solidarity Forever," the old Wobbly revolt against the inequalities of a class-divided society is deepened by an authentically ecological consciousness. The implications of this striking synthesis add up to a good working definition of the IWW project today. The old-time Wobblies were wiser than they knew. "An injury to one is an injury to all!" is a perfect slogan not only for the revolutionary workers' movement, but for radical environmentalists as well. And aren't both fundamentally part of the same movement, after all? Think it over, fellow workers!

Meanwhile, don't forget this: The supersession of "civilized" values and the recovery of "primitive" perceptions of the world in all their marvelous variety and freshness, are fundamental to the practice of poetry in our time, and therefore are important contributions to the cause of building the new society in the shell of the old.

Franklin Rosemont

WHAT TIME IS IT?



MOURN NOT THE DEAD

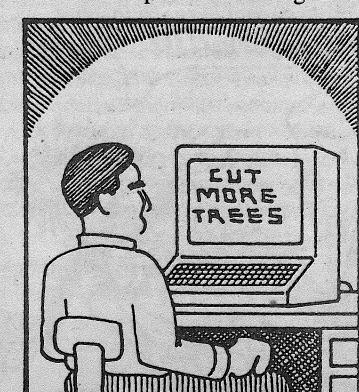
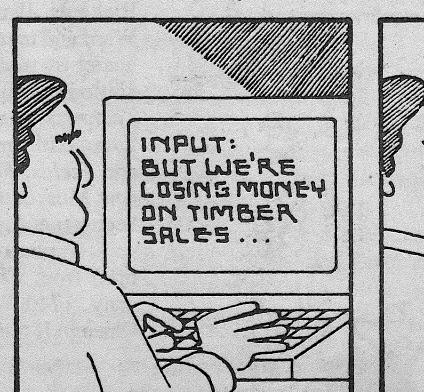
*Mourn not the dead that in the cool earth lie—
Dust unto dust—
The calm sweet earth that mothers all who die
As all men must;*

*Mourn not your captive comrades who must
dwell—*

*Too strong to strive—
Each in his steel-bound coffin of a cell,
Buried alive;*

*But rather mourn the apathetic throng—
The cowed and the meek—
Who see the world's great anguish and its
wrong
And dare not speak!*

Ralph Chaplin



REBEL VOICES—BACK AT LAST!

REBEL VOICES: AN IWW ANTHOLOGY, Joyce L. Kornbluh, \$18.95 plus \$2.00 postage from Charles H. Kerr Publishing Co., 1740 W. Greenleaf Ave., Chicago, IL 60626. Also available from the IWW.

Labor writer Staughton Lynd concludes a superb recent essay on what he calls "solidarity unionism" with a passionate and well-reasoned call for radicals to look to the past of the Industrial Workers of the World for good ideas about the future of the labor movement. Those wanting to examine that Wobbly past could do no better than to read Joyce Kornbluh's militant, funny and inspiring anthology, *Rebel Voices*.

If you're like me, you have bought *Rebel Voices* several times since it first appeared from University of Michigan Press a quarter century ago. You gave it away. You lent it to people who kept it. In recent years, with the book out of print, you scoured used book stores for it. Your public library had it, but someone stole it. With the new edition from Kerr comes a chance to stock up on a beautiful and classic book. If you are the one who stole it from the library, here's a chance to make amends.

Even if you've managed to hang on to your old copy of *Rebel Voices*, the new edition will have substantial charms. The late Fred Thompson contributes a new introduction, "What Is This I.W.W.?" It is a statement of Wobbly principles written with the brevity and honesty common to all of Thompson's writings. Thompson observes, for example, that the IWW wants to "end the use of workers against each other anywhere...either to cut each other's pay or

to kill each other's kids." He later formulates Wobbly goals even more simply: "to make this planet a good place to live." Thompson further contributes "Digging IWW History," a useful annotated bibliography of recent works on the union. Also new is Franklin Rosemont's fine essay on IWW cartoons and cartoonists and the three dozen extra cartoons. And the book is indexed for the first time.

Kornbluh captures a tremendous amount of the Wobbly heritage in this big book. She reprints almost two hundred articles, songs and poems from the IWW Press. Her well-crafted essays introduce the book and each of the twelve chapters of documents. Individual reprints include brief headnotes. We read the "socialist Mark Twain," Oscar Ameringer, wonderfully parodying craft distinctions, lampooning mythical unions like the F.O.O.L. and the Undivided Sons of Varnish Spreaders. A stirring chapter presents documents from the free-speech fights. The great strikes at Lawrence and Paterson receive loving attention, as do the struggles among lumberjacks, miners, farm workers and tramps. Wobbly philosophy, Wobbly tactics, Wobbly prisoners and more recent Wobbly activities (through 1964) all find a voice in *Rebel Voices*.

The famous are there: Joe Hill, Ralph Chaplin, Vincent St. John, Bill Haywood and Elizabeth Gurley Flynn. Some of their too little known but most acute writings are reprinted, including Chaplin's "Sabo-Tabby Kitten," and Hill's "There Is Power in a Union." The ought-to-be-better known are similarly represented.

The poetry of Matilda Robbins, Covington Hall, Carlos Cortez and Arturo Giovannitti graces the book as does Haywire McClintock's "Hymn of Hate." T-Bone Slim's humor and verse frequently appear, their brilliance recalling the folk poetry of Langston Hughes and Sterling Brown. T-Bone wrote: "The boss put me driving spikes/ And the sweat was enough to blind me./He didn't seem to like my pace./So I left the job behind me." Some of the finest pieces, such as the wonderful play "Nuthouse News," are unsigned or, as in the case of Mary Atterbury's "Depression Hits Robinson Crusoe's Island," signed by a fellow worker about whom nothing is known.

Above all, *Rebel Voices* shows how workers built a movement and a culture. In an organization which disdained condescending saviors, the rank-and-file built on each other's accomplishments in writing and song, as well as in struggles. Notice, for example, the similarities between "The Outcast's Prayer" and T-Bone Slim's "The Lumberjack's Prayer." Still no copyright suits arose. Wobblies borrowed from each other in writing and singing just as they confidently borrowed from the broader culture. They modeled songs on religious and popular music. Radical cartoonists, as Rosemont's essay shows, read and learned from the comics in the mainstream press. *Rebel Voices*, more than any other book on the IWW, shows what it means to try to build a new society in the shell of the old.

Dave Roediger

THE NEW ABOLITIONISTS: Animal Rights And Human Liberation, by B.R. Boyd. \$1.75 from Taterhill Press, P.O. Box 40681, San Francisco, CA. 94140

Thursday, April 21st, is not only John Muir Day and Earth First's "National Day of Outrage" against the U.S. Forest Service, but also National Laboratory Animal Day, a day for national protest and direct action against the abominable cruelty of animal-testing laboratories. Questions about the rights of animals to live free from suffering and oppression at the hands of humans (furriers, factory farmers, scientists, medical students, or hunters) are rising increasingly in the public consciousness in spite of the calculated indifference of the media. It is becoming clearer to many that the struggle for animal liberation is bound inseparably to the struggle for human liberation and the ultimate rescue of this planet from the profit motive.

A pointed and concise discussion of these issues can be found in B.R. Boyd's *The New Abolitionists*. Situating the animal rights movement in the context of past and present battles against the exploitation of the working class, Blacks, women, and children, Boyd responds to difficult questions often raised regarding the value of animal-testing and issues connected with veganism (total, non-dairy vegetarianism), factory farming, domestication, etc. This is a valuable pamphlet for those new to this subject who have not felt quite ready for the horrors enumerated in Peter Singer's essential *Animal Liberation*, as well as for those already well-informed in this area.

Admirably recognizing that the animal rights movement shares much in action and vision with the history of the labor movement, Boyd concludes: "To paraphrase Eugene Debs, while there is yet a class of exploited beings, we are of it." Reproduced on the back cover is a photograph of demonstrators unfurling a banner familiar to readers of the *Industrial Worker*: "An injury to one is an injury to all."

Hal Rammel



KANTANKEROUS KITTY KLOBBERS KONVENTIONAL KONSERVATISM

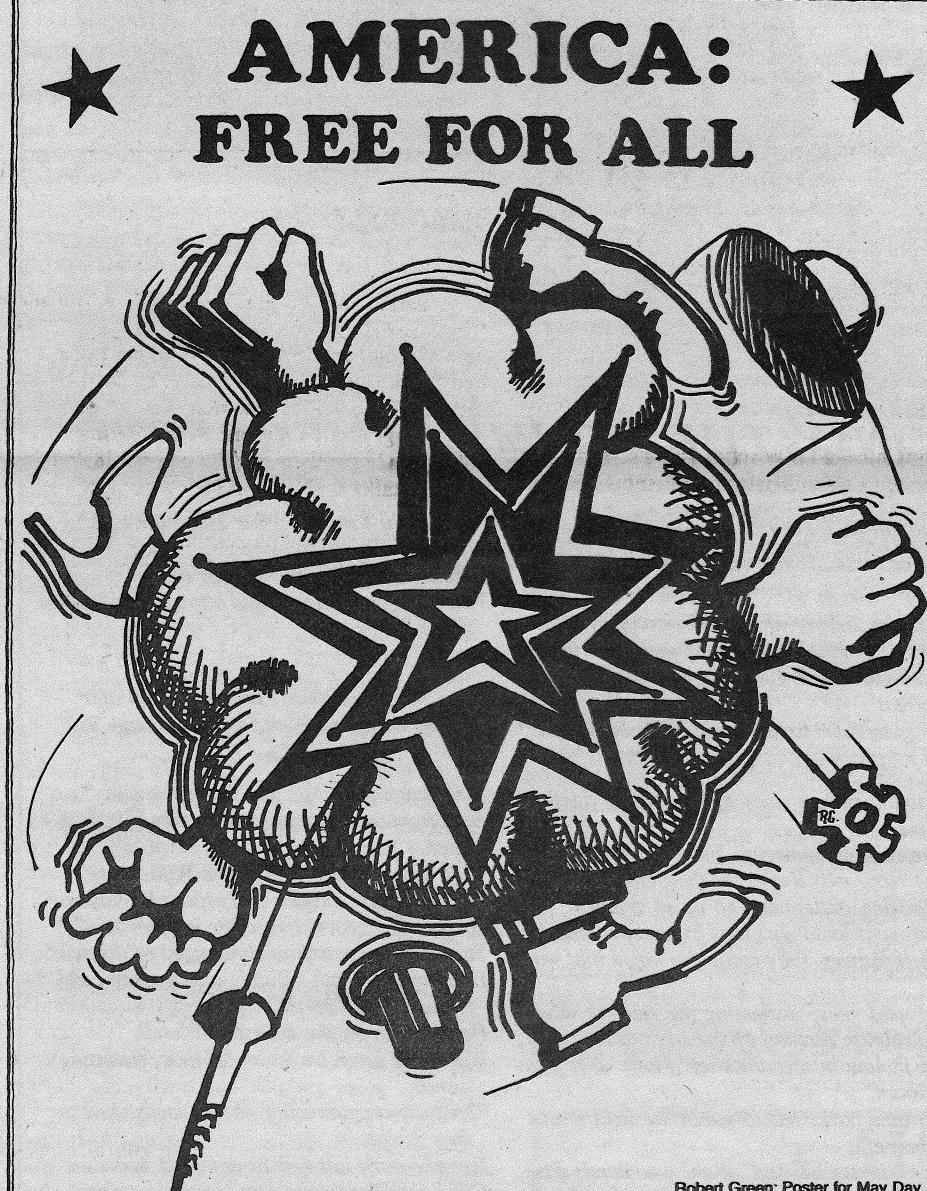
WILDCAT: Anarchist Comics by Donald Room, Freedom Press, \$3.50 postpaid from Charles Kerr Co., 1740 W. Greenleaf, Chicago IL 60626.

It is unfortunate that the auspicious anarchist publishing house, Freedom Press, comes out far too infrequently with a book of cartoons, but when they do, they do themselves proud. This booklet of 46 pages is filled with the antics and philosophy of an unregenerate feline who flaunts her defiance at all convention.

The British sense of humor is separated from its overseas counterpart by more than an ocean but this should not discourage Stateside readers from checking out this collection of merrie olde rib-ticklers. While the sharing of language and the exchange of popular musical culture has helped to bridge the differences, enough variation remains to tease one's appetite. A comparison of comedy films or situation comedies on the Telly would show that the British manner of eliciting chuckles is considerably more subtle but every bit as devastating, and like a good meal, stays with your ribs longer.

Donald Room, as a young man, used to attend the soapbox forums at Hyde Park where he was exposed to various ideologies and found that he agreed most with the anarchists from Freedom Press. Being a cartoon enthusiast, he was encouraged by some of his newly found comrades to utilize his talent to promote the anarchist cause. His first series of comics was around a character named "Scissor Bill" as he had obviously been exposed to some IWW literature as well.

The reader has already seen some of Room's Wildcat in the pages of the *Industrial Worker* as we occasionally lift material from sister publications so there need be no comment on the artistic style. The reader is merely advised of the availability of a collection of Wildcat strips and of the humor therein.



Robert Green: Poster for May Day

One example where Wildcat encounters a man weeping at a pub because the uneconomic mine pits are being shut down and his way of making a living is coming to an end. She reminds him that the uneconomic mines are the dirtiest, most hazardous and most difficult and he doesn't really want to work in them. The weeping gentleman then testily informs her that he is not a miner but a full-time union official.

These cartoons not only poke fun at those elements in our present system that are deserving of radical barbs, but take some nasty digs at comrades within the anarchist movement who may be inclined to consider themselves ideologically pure and incorruptible.

For the comic book enthusiast, here is a worthy addition to one's library.

Alfredo Nuberja



Wildcat Comics

KERR COMPANY TO DISTRIBUTE FREEDOM BOOKS

The two oldest radical publishing houses in the world—Charles H. Kerr of Chicago and Freedom Press in London, both founded in 1886—have made arrangements to distribute each other's books.

Formed a few weeks before the infamous bombing in Haymarket Square, the cooperative Kerr Company quickly developed into the largest alternative publisher in the English-speaking world. Specializing in books too radical for the big houses, Kerr published anarchists, feminists, populists, socialists and utopians as well as advocates of conservation, sex reform and animal rights.

In 1899 the firm began to publish the socialist classics, and a few years later it became a kind of unofficial publishing arm of the IWW. Old-time radicals sometimes refer to Kerr as "that Wobbly publisher in Chicago."

Walt Whitman, Jack London, Edward Bellamy, Gene Debs, Karl Marx, Bill Haywood, Peter Kropotkin, Clarence Darrow, Mary Marcy and William Morris are only a few of the world-class radicals published by Kerr over the years.

Newer Kerr titles include *Bye! American: The Labor Cartoons of Huck and Konopacki*, H.L. Mitchell's *Roll the Union On: A Pictorial History of the Southern Tenant Farmers' Union*, and Joyce Kornbluh's classic *Rebel Voices: An IWW Anthology*.

Freedom Press was founded by Peter Kropotkin and others as an anarchist publishing house, and it remains so to this day. Its list includes major writings by Bakunin, Kropotkin, William Godwin, Errico Malatesta, Alexander Berkman, Marie-Louise Berneri, Vernon Richards, Paul Avrich, Nicolas Walter, Colin Ward and many other outstanding figures in the anarchist tradition. Recent titles include new editions of Lewis Mumford's *The Future of Technics and Civilization* and two of Kropotkin's most important books: *Mutual Aid* and *Fields, Factories and Workshops Tomorrow*. Most of these Freedom Press titles have not been generally available in the U.S. until now.

Write for a new catalog (now in preparation) from Charles H. Kerr Publishing Company, 1740 West Greenleaf Avenue, Suite 7, Chicago IL 60626.

DIRECTORY

of IWW Branches & Delegates
UNITED STATES

ALASKA. Ruth Sheridan, Delegate, 4704 Kenai, Anchorage 99508. * Barry Roderick, Delegate, Box 748, Douglas 99824.

CALIFORNIA. San Francisco Bay Area General Membership Branch, Box 40485, San Francisco, 94140. * Richard Ellington, Delegate, 6448 Irwin Court, Oakland 94609. 415-658-0293. * San Diego IWW Group, PO Box 16989, San Diego 92116.

COLORADO. Denver-Boulder General Membership Branch, 2412 E. Colfax Ave., Denver 80206. 303-388-1065. Open Saturdays 9-12 noon. Meetings at noon, second Sunday of each month. Educational Forums 7 pm last Sunday of each month. Gary Cox, Branch Sec'y, Box 478, Johnstown 85034. 303-587-4507. * David Frazer, Delegate, Box 6, Rollinsville 80474. 303-494-4809. * Lowell May, Delegate, 2201 Eliot, Denver 80211. 303-458-0870.

FLORIDA. Fred Hansen, Delegate, Box 824, New Port Richey, 34656.

GEORGIA. Atlanta IWW Group, PO Box 54766, Atlanta, 30308-0766, 404-257-1838.

ILLINOIS. Chicago General Membership Branch (M. Hargis, Sec'y), 3435 North Sheffield, Suite 202, Chicago 60657. 312-549-5045. * Chicago General Defense Committee Local 2 (same address as Chicago Branch). * Champaign-Urbana IWW Group Box 2824, Station A, Champaign 61820.

KENTUCKY. Louisville IWW Group, 2024 Barringer Avenue, Louisville 37581.

LOUISIANA. Shreveport IWW Group, PO Box 37581, Shreveport 71133.

MARYLAND. Baltimore Area Branch (General Membership), PO Box 33528, Baltimore, 21218. (301)947-8385. Rosana Marino, Secretary. Meets 2nd Wed. every month, 7pm, at Scallio's Pub, 1216 Hollins. Regional Organizing Committee, Greg Buckingham, Chair, Rt. 1, Box 137A Arvonia, VA 23004.

MASSACHUSETTS. Boston General Membership Branch, Box 454, Cambridge 02139, 617-522-7090. * Berkshire Learning Center Job Branch, 35 Curtis Terrace, Pittsfield 01201.

MICHIGAN. Southeast Michigan General Membership Branch, 42 South Summit, Ypsilanti 48197. 313-483-3478. Meetings second Monday of each month at 7:30 pm in Room 4001 of the Michigan Union. * University Cellar I.U. 660 Job Branch, 425 South Summit, Ypsilanti, 48197. * People's Warehouse I.U. 660 Job Branch c/o Sarah Rucker, 727 West Ellsworth Road, Ann Arbor 48104. * Delegate, 415 Ethel, Grand Rapids 49506. * Delegate, 1101 Cottage Row, Hancock 49930.

MINNESOTA. Minneapolis-St. Paul General Membership Branch (Nancy A. Collins, Delegate), PO Box 2245, St. Paul 55102. Meetings third Wednesday of each month.

MONTANA. Western Montana General Membership Branch Hall, 415 North Higgins, Room 104, Missoula. Open Monday through Saturday, 12-5. 800-873-4000 or 406-721-3000. A.L. Nurse, Delegate. Address all correspondence to IWW Branch, PO Box 8562, Missoula 59807.

NEW YORK. New York General Membership Branch, Box 183, New York 10028. * Rochelle Semel, Delegate, PO Box 172, Fly Creek 13337. 607-293-6489 or 212-662-8801. * Jackie Panish, Delegate, PO Box 3304, Church Street Station, New York 10008-3304. 212-868-1121. * John Hansen, 302 Avenue C, Brooklyn 11218. 718-854-2692. * Henry Pfaff, Delegate, 77 Eckhert, Buffalo 14207. 716-877-6073. * Robert Young, Delegate, Box 920, Wingdale 12594. * Joe O'Shea, Delegate, Winkler's Farm, Towner's Road, Carmel 10512.

OHIO. Southwest Ohio General Membership Branch and General Defense Committee, PO Box 26381, Dayton 45426.

PENNSYLVANIA. Tom Hill, Delegate, Box 41928, Philadelphia 19101.

SOUTH CAROLINA. Harbinger Publications I.U. 450 Job Branch, 18 Bluff Road, Columbia 29201. 803-254-9398.

TEXAS. Gilbert Mers, Delegate, 7031 Kernel, Houston 77087. 713-921-0877.

WASHINGTON. Bellingham General Membership Branch, Box 1386, Bellingham 98227. * Seattle General Membership Branch, 3238 33rd Avenue South, Seattle 98144. * Spokane IWW Group, PO Box 1273, Spokane 99210. * Tacoma/Olympia General Membership Branch, 2115 South Sheridan, Tacoma 98405. 206-272-8119.

WISCONSIN. Madison General Membership Branch, 1846 Jenifer, Madison 53704. 608-251-1937 or 249-4287.

AUSTRALIA. Delegate, 417 King Street (1st Floor), Newton, Sydney.

CANADA. Vancouver General Membership Branch, PO Box 65635, Station F, Vancouver, B.C. V5N 5K5. * Toronto General Membership Branch, 20 Kensington Place, Toronto, Ontario M5E 2K4. Phone c/o Blackbird Design (416) 591-7577. * Robin Oye, Delegate, 16 Wellington St. South, Kitchener, Ontario N2G 2E5. * J.B. McAndrew, Delegate, 7216 Mary Avenue (1204), Burnaby V5E 3K5.

GREAT BRITAIN. Delegate, 13 Wolsey Street off Heslington Road, York, YO 5BQ, England.

WOBBLY T-SHIRTS AVAILABLE. The San Francisco GMB is selling bright red Wobbly T-shirts with a black logo and "Industrial Workers of the World" on them. They have some small, some medium, and lots of large and extra large. They're asking \$10 plus postage.

SOLIDARITY FOREVER!

IWW BRANCH NEWS

TACOMA/OLYMPIA

Washington Wobs were able to add that special IWW touch to a spring equinox rendezvous with Earth First! in the Gifford Pinchot National Forest in March. When the U.S. Forest Service official came by to hassle the gathering (greeted by a chorus of wolf howls from the campfire circle) his attempt to single out an authority figure to dump on was unsuccessful. Freddie's snide question, "Who's the scoutmaster here?" was met initially with pretended incomprehension by all. When he amended the question to "Who's your leader?" it was an irresistible opportunity for the time-honored Verona response—"We have no leader!" sang out the Wobblies, "we're all leaders!" When all his subsequent questions and accusations were skillfully turned aside by first one and then another voice out of the darkness, Freddie finally retired in confusion.

Following the weekend forest gathering, in a Monday morning action, Kamalla Laqueta, veteran of many a Wobbly war, assisted in the return of some of Freddie's garbage that he'd unthinkingly left behind in the woods. Sawdust and asphalt chunks were reverently deposited on the forest-green carpet of the Gifford Pinchot National Forest office in Vancouver, WA. Two EF!ers were arrested and held briefly for chaining themselves across the doorways. A really impressive array of property protectors, some in SWAT gear, turned out to honor EF! and friends. As those not arrested were leaving, our own special Freddie from the campfire was heard to say in surprise "I sure didn't think you folks were going to cause so much trouble!"

May IWW activities will include assisting Washington Farmworkers in their drive to be included in the state minimum wage, and plans to join Vancouver, B.C. Wobs in International May Day celebrations. Our Olympia "Citizen's Band" will be part of the musical entertainment.

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CHICAGO

The Chicago IWW sponsored a screening of the Women's Labor History slide-show We Will Fight Until We Win at Roosevelt University April 15th. Several members of the branch played an active role in two environmental actions last month: an IWW literature table was set up in Grant Park for the "National Day of Outrage" against the U.S. Forest Service April 21st, and Wobs were again present for Earth Day activities on April 23rd. In addition, some members of the Branch have been working in support of members of the Automotive Mechanics Union Local 701—who are picketing against Montgomery Ward—and have arranged for free and discounted meals for the picketers from local restaurant workers.

BALTIMORE

Baltimore Wobs are planning several activities in May, including a May 7th Wobbly-Hop, at which they will be screening the film "The Wobblies."

Members of the Baltimore Branch are planning actions in protest over Texaco/Exxon's exploration/exploitation of the Eastern Bay area. They have a boat, and are urging any fellow workers who wish to give hand to contact them.

DENVER-BOULDER

As we go to press, we have learned that the Colorado defendants (Lewis, Mehaffey, Soper) have succeeded—with ACLU representation—in lifting the ban imposed on them by U.C. Regents. A full report on the situation will appear in next month's Industrial Worker.

Wobs in Colorado are sponsoring a People's Economic Conference in Denver for the Labor Day weekend. For a conference agenda, contact the Denver-Boulder Wobs by phone at the number listed in the directory.

SAN FRANCISCO

San Francisco Wobs are planning a *Rebel Voices* party at City Lights Bookstore May 5th. Present for the event will be the book's author, Joyce Kornbluh. There will be a great deal of IWW memorabilia on display; for more information, contact City Lights by phone at (415) 362-8193.

MADISON

In addition to their planned May activities, the Wobblies in Madison announce that they are organizing yet another IWW shop! In reaction to an experiment in hierarchical management, employees of the Williamson Street Grocery Cooperative have formed a union and plan to join the IWW. Though not "officially" recognized by the store's board of directors, who would prefer that the union did not exist, contract negotiations commence in June. The new union will be Madison's third job branch, including Mifflin St. Grocery Cooperative and Lakeside Press.

VANCOUVER

Vancouver Wobs continued their IWW video series April 21 with a slide-show presentation prepared by the Western Canada Wilderness Committee, on the threatened logging of British Columbia's Stein Valley. Following the presentation, Ken Lay, a director of the Wilderness Committee, provided an update on the Stein Valley situation.

Vancouver Wobs participated in the Annual Peace March April 23rd, and will play an active role at the Worker's Heritage Festival in Seattle, April 29-May 1, where they will be joined by members of the Tacoma/Olympia Branch. Other planned activities include participation in Maywork's "Festival of Culture and Working Life" scheduled for the first week in May; for more information contact the Vancouver IWW at (206) 324-8221.

LABOR EXPLORES NEW DIRECT ACTION TACTICS

Labor tactics are changing. A recent "drink-in" at a Minneapolis restaurant by members of Hotel and Restaurant Workers Local 17 tied up the rush-hour crowds. The tactic was simple. These union customers weren't particularly hungry and they enjoyed drinking their coffee at a leisurely pace. The union is locked in contract talks with seven Twin City establishments, and while some of the businesses were visited by traditional picketlines, the "drink-in" proved to be quite successful at turning customers away.

The same union had an "eat-in" at a San Francisco restaurant where many union members ordered inexpensive small items that tied up tables for hours. Clerical workers involved in an organizing campaign at Yale University conducted an informational picket aimed at letting people know the extent of the vast wealth the university holds through its endowments and investments. A strike at Share Health Inc. in Minneapolis had nurses and technicians on the picketline urging patients to pour into the clinic with every minor complaint, thereby tying up the facility.

The most unusual tactic, however, turned up in Austin, Minnesota, among striking Hormel meatpacking workers, half a dozen Wobbly musicians and two mules. You could call this the "two mules working together tactic." Wobblies serenaded the mansions of any local Hormel executives they passed on their tour of the town. The security people came rushing from all directions. Some of them even appeared to like the Wobbly songs, though probably not the words "cram your Spam." The mule-towed songsters were greatly appreciated by the working-class residents of Austin. Morale was high in the cart, too.

Gregory McDaniels

Preamble of the Industrial Workers of the World

THE WORKING CLASS AND THE EMPLOYING CLASS HAVE NOTHING IN COMMON? THERE CAN BE NO PEACE SO LONG AS HUNGER AND WANT ARE FOUND AMONG MILLIONS OF WORKING PEOPLE AND THE FEW, WHO MAKE UP THE EMPLOYING CLASS, HAVE ALL THE GOOD THINGS OF LIFE.

BETWEEN THESE TWO CLASSES A STRUGGLE MUST GO ON UNTIL THE WORKERS OF THE WORLD ORGANIZE AS A CLASS, TAKE POSSESSION OF THE EARTH AND THE MACHINERY OF PRODUCTION, AND ABOLISH THE WAGE SYSTEM.

WE FIND THAT THE CENTERING OF THE MANAGEMENT OF INDUSTRIES INTO FEWER AND FEWER HANDS MAKES THE TRADE UNIONS UNABLE TO COPE WITH THE EVER-GROWING POWER OF THE EMPLOYING CLASS. THE TRADE UNIONS FOSTER A STATE OF AFFAIRS WHICH ALLOWS ONE SET OF WORKERS TO BE PITTED AGAINST ANOTHER SET OF WORKERS IN THE SAME INDUSTRY, THEREBY HELPING DEFEAT ONE ANOTHER IN WAGE WARS. MOREOVER, THE TRADE UNIONS AND THE EMPLOYING CLASS MISLEAD THE WORKERS INTO THE BELIEF THAT THE WORKING CLASS HAVE INTERESTS IN COMMON WITH THEIR EMPLOYERS.

THESE CONDITIONS CAN BE CHANGED AND THE INTEREST OF THE WORKING CLASS UPHELD ONLY BY AN ORGANIZATION FORMED IN SUCH A WAY THAT ALL ITS MEMBERS IN ANY ONE INDUSTRY, OR IN ALL INDUSTRIES IF NECESSARY, CEASE WORK WHEREVER A STRIKE OR LOCOUT IS ON IN ANY DEPARTMENT THEREOF. THIS MAKING AN INJURY TO ONE AN INJURY TO ALL.

INSTEAD OF THE CONSERVATIVE MOTO, "A FAIR DAY'S WAGE FOR FAIR DAY'S WORK," WE MUST INSCRIBE ON OUR BANNER THE REVOLUTIONARY WATCHWORD,

"ABOLITION OF THE WAGE SYSTEM." IT IS THE HISTORIC MISSION OF THE WORKING CLASS TO DO AWAY WITH CAPITALISM. THE ARMY OF PRODUCTION MUST BE ORGANIZED, NOT ONLY FOR THE EVERY-DAY STRUGGLE WITH CAPITALISTS, BUT ALSO TO CARRY ON PRODUCTION WHEN CAPITALISM SHALL HAVE BEEN OVERTHROWN. BY ORGANIZING INDUSTRIALLY WE ARE FORMING THE STRUCTURE OF THE NEW SOCIETY WITHIN THE SHELL OF THE OLD.

BOOKS FOR REBEL WORKERS

IWW PUBLICATIONS

- One Big Union (about the IWW) 1.25
- The General Strike by Ralph Chaplin 2.50
- IWW Songs: The Little Red Songbook 2.50
- Collective Bargaining Manual 2.50
- Workers' Guide to Direct Action 35
- Unions and Racism 1.00
- Metal Workers' Health & Safety 50
- A Quiz on You and the Arms Race 10
- The IWW: Its First Seventy Years by Fred Thompson cloth 15.00; paper 4.95
- History of the IWW in Canada 50
- The Rebel Girl (sheet music) 1.00
- We Have Fed You All for 1000 Years (LP record/IWW Songs-no discount) 8.50
- IWW Preamble and Constitution 1.00

IWW POSTERS by Carlos Cortez

- Lucy Parsons Joe Hill General Strike
- Fat Cat Huelga General Ben Fletcher
- Draftees of the World, Unite \$10.00 postpaid

IWW BUTTONS

- Build Militant Unionism 75
- For More of the Good Things of Life 75

BOOKS FROM OTHER PUBLISHERS

- Rebel Voices: An IWW Anthology by Joyce Kornbluh 18.95
- The Yale Strike of 1984-84 5.95
- Roll the Union On: Pictorial History of Southern Tenant Farmers' Union by H.L. Mitchell 7.95
- Bye! American - Labor Cartoons by Gary Huck & Mike Konopacki 7.95
- Memoirs of a Wobbly by Henry McGuckin 5.95
- Haymarket Scrapbook 14.95
- Haymarket Postcards (set of 28) 12.00
- Altgeld's Reasons for Pardoning the Haymarket Anarchists 3.95
- Crime and Criminals by C. Darrow 2.50
- You Have No Country! Workers' Struggle Against War by Mary E. Marcy 4.50
- Dreams and Dynamite (poems by Covington Hall) 3.95
- Mr. Block: 24 IWW Cartoons by Ernest Riebe 4.95
- Life & Deeds of Uncle Sam by Oscar Ameringer 3.95
- Rise and Repression of Radical Labor 3.95
- The Flivver King: A Story of Ford-America by Upton Sinclair 7.95
- Lucy Parsons: American Revolutionary 6.95
- The Right to be Lazy by Paul Lafargue 2.75
- The Head-Fixing Industry by J. Keracher 3.00
- The Soul of Man Under Socialism by Oscar Wilde 3.95
- The Life of Thomas Skidmore 3.95
- Labor Law for the Rank-and-File 2.50
- Didactic Verse by Henry Pfaff (IWW humor) 2.00
- Proceedings of IWW Founding Convention cloth 15.00

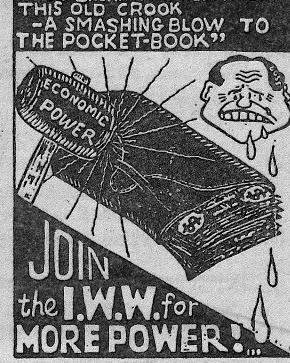
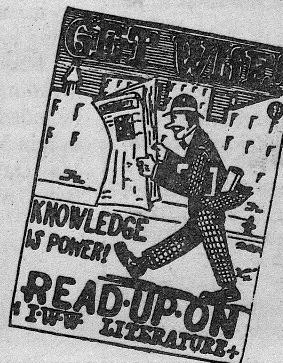
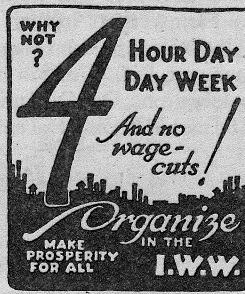
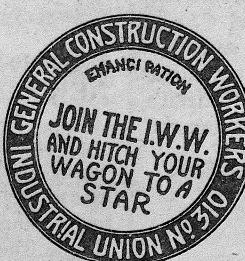
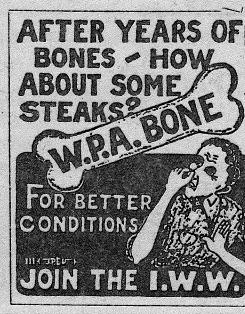
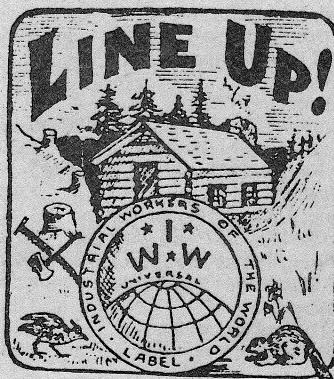
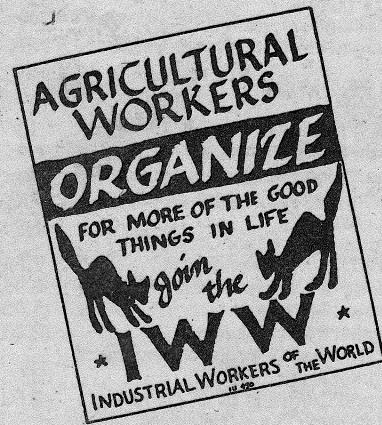
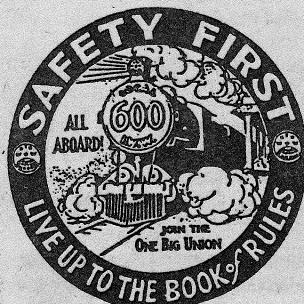
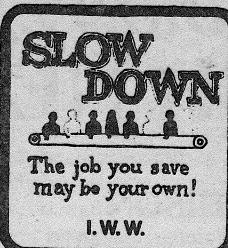
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DISCOUNTS ON BULK ORDERS

40% discount on prepaid bulk orders of five or more copies of any item on this list, unless otherwise indicated, 30% discount on similar orders that require invoicing. Postage will be added to all orders that are not prepaid. Please allow three weeks for delivery.

AVAILABLE FROM IWW LOCALS

- Out of the Depths (best book on the Ludlow Massacre), \$10 postpaid from Gary Cox, P.O. Box 478, Johnstown CO. 80534. Checks payable to Colorado Labor Forum. (All proceeds to P-9.)
- A Workers' Guide to Direct Action. \$5 from N.Y. IWW, P.O.



McDonald's, perhaps more than any other corporation of its kind, has gained the remarkable distinction of bringing together an unprecedented coalition of opposition, an enormous legion of health care workers, labor organizers, radical environmentalists, animal rights and Third World hunger activists, who find themselves united in their opposition to the corrupt and gluttonous disregard for the health of our planet that this tumorous corporate fiefdom persists in exhibiting, without shame or apology.



80% percent of McDonald's employees are part-time workers. They are required to work evenings and weekends, in noisy, hot and smelly environments. Wages are minimal, as are any chances of promotion. In the U.S., McDonald's annual staff turnover rate averages 300%.

It's not surprising that McDonald's executives express concern over the declining teenage population in the United States; teenagers are not only a major portion of McDonald's customers but have been systematically exploited as a source of cheap labor upon which the company has depended for their fat-profits. At present, 75% of McDonald's workers worldwide are under 21 years of age.

Needless to say, the chances of unionization are minimal. Besides the high turnover rate of its employees, many of those employed by McDonald's are women and/or members of ethnic minority groups, and work there only for lack of any better alternative.



Whenever you bite into a McDonald's hamburger, you are helping Ron McDonald to destroy the planet. McDonald's is not the only multi-national—but certainly the most conspicuous—bearing responsibility for the ongoing decimation of huge tracts of virgin tropical forest and of the indigenous wildlife that inhabits them.

SILENT AGITATORS

No labor organization in U.S. history has contributed so much to workers' culture as the IWW. Everyone knows that America's best-loved labor songs are mostly Wobbly songs, and this Union's cartoons just can't be beat for high humor and effectiveness in putting across a good revolutionary workingclass message.

The famous "silent agitators" or "stickerettes" are one of the IWW's most distinctive and enduring contributions to the popular arts. Right from the start they proved to be an unexcelled means of wising up the slaves, shaking up the scissorbills and scaring the pants off the boss.

In use early on in the Union's history, these vest-pocket-sized posters on gummed paper were a major class-war weapon during the great agricultural workers' organizing drive in 1915. In his memoir, *Wobbly*, Ralph Chaplin recalled reports from the field indicating that the stickers were "increasing the striking force of IWW propaganda a thousandfold... Migratory workers had a way of getting around, and there were plenty of them in those days." At the peak of the campaign it was said that "every boxcar in the country carried with it at least one good argument in favor of joining the IWW."

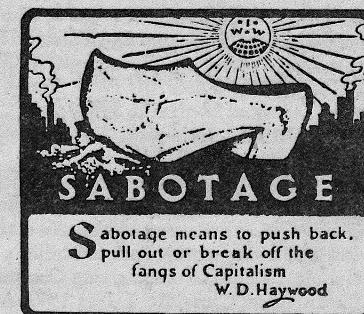
"Silent agitators" have found their way onto lampposts, billboards, buses, factory gates, fences and

water-tanks, as well as the walls and windows of countless flophouses, day-labor and unemployment offices. They have also been used to decorate bulldozers and other heavy equipment as well as pitchforks, pick-handles and shovels. Their bold sayings in the Wobbly colors, red and black, have brightened up many a jail cell over the years.

Many of the early stickers were designed by Ralph Chaplin, with some of the ideas provided by Big Bill Haywood. Later "agitators" were drawn by many other Wobbly artists, including C.E. Setzer (X13), Bill Henkelman and Fred Jerger. Tor Faegre did a new agricultural workers' sticker for the drive in Michigan in '64, and Nancy Kellerman and others have given us some splendid new ones for the eighties. In recent years civil rights, antiwar and environmental groups have picked up the idea and developed many "agitators" of their own.

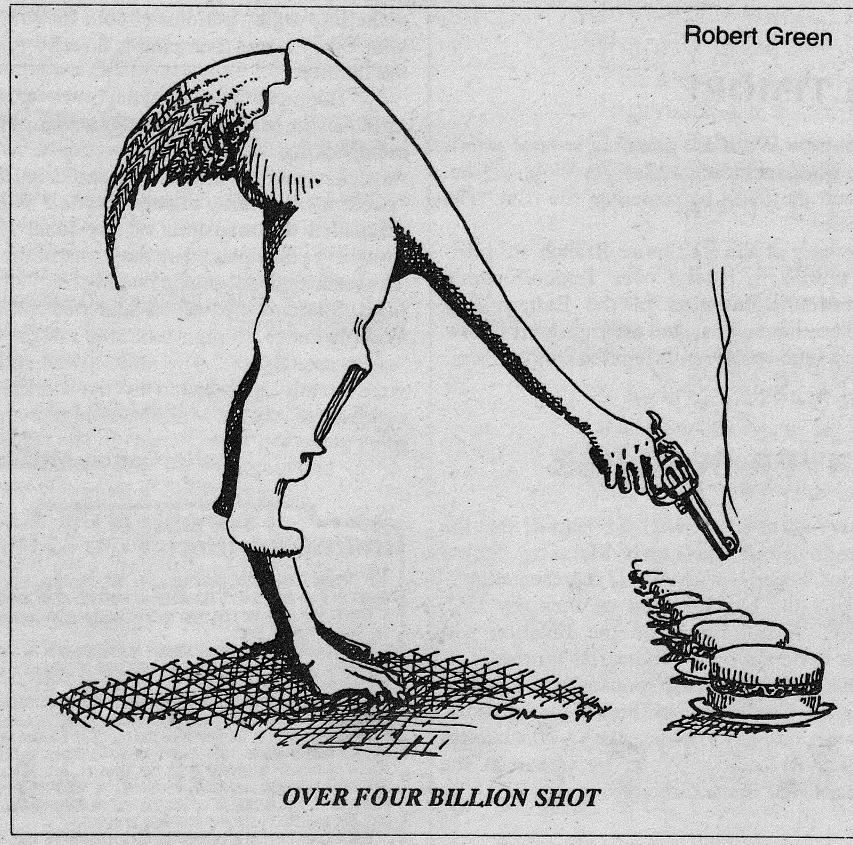
Several IWW "stickerettes" are in stock at IWW headquarters, and new ones are "in the works." Are you well supplied? Remember: There's no better way to get the word out about the revolutionary IWW than with these sweet little "silent agitators." Send for some today and—stick 'em up!

X322339



What's wrong with McDonald's?

Robert Green



Although McDonald's claims that it recycles its paper materials, the truth is that it is only possible to recycle a very small percentage of the packaging products that it uses; on the other hand, McDonald's is the world's largest user of styrofoam food packages, and uses 70 million pounds of chemical polystyrene every year (chemical polystyrene is toxic, and has been found in every human fat tissue ever analyzed by the EPA). Chemical polystyrene is used by McDonald's to produce 1.7 billion cubic feet of foam food containers per year, approximately 2.3 million cubic feet of unrecyclable, nonbiodegradable garbage every day.



What you can do: Copy this leaflet and distribute it among your friends and fellow workers, then go down to the busiest McDonald's in your neighborhood and McAgitate!



And the next time you find one of those styrofoam packages littering a street or parking lot, crush it into an envelope and send it back to where it came from: McDonald's Corporation, 1 McDonald's Plaza, Oak Brook IL, 60521. And in place of a return address, draw or paste a picture of a black cat.



If you want to know more about anti-McDonald's McActions in your area, contact: Industrial Workers of the World (IWW) 3435 N. Sheffield #202, Chicago, IL 60657

In order to create grazing pastures for McDonald's beef-producing cattle, vast areas of Central American rainforest is destroyed through either the use of lethal poisons, fire, or the chainsaw. McDonald's annually consumes 800 square miles of forest to provide for its paper

needs. (Each year, an area of rainforest the size of Great Britain—that is, fifty acres per minute—is destroyed, forcing tribal peoples off their ancestral lands, lands on which they have lived peacefully for thousands of years, without bringing damage to their environment.